Torah Wellsprings

Collected thoughts
from
Rabbi Elimelech
Biderman
Shlita

Toldos

מכון
ראמת

בס"ד

Torah WELLSPRINGS

CONTACT INFORMATION
Mail@TorahWellsprings.com
718.484.8136

Weekly bulk orders in USA:
Wholesale@BeerEmunah.com

Weekly in your email free!

SUBSCRIBE TODAY!

Lashon Kodesh
באר הפרשה
subscribe+subscribe@beerhaparsha.com

English
Torah Wellsprings
Torah+subscribe@torahwellsprings.com

Yiddish
דער פרשה קוואל
yiddish+subscribe@derparshakval.com

Spanish
Manantiales de la Torá
info+subscribe@manantialesdelatora.com

French
Au Puits de La Paracha
info+subscribe@aupuitsdelaparacha.com

Italian
Le Sorgenti della Torah
info+subscribe@lesorgentidellatorah.com

Russian
Колодец Торы
info+subscribe@kolodetztory.com

מכון באר אמונה

USA OFFICE Mechon Beer Emunah
1630 50th St, Brooklyn NY 11204
718.484.8136

ERETZ YISROEL OFFICE
מכון באר האמונה
רח' דובב מישרים 4/2
עיה"ק ירושלים תובב"א
025 688 040

יו"ל ע"י מכון באר אמונה

COPYRIGHT 2026 כל הזכיות שמורות

Duplication of this gilyon in any format, for any sales or marketing purpose, without written permission by Machon Be'er Emunah, is against the law and Halacha.

Table of Contents

Torah Wellsprings - Toldos

For the Good **4**
Positive Thoughts **7**
Torah Study **10**
Hashem Desires to Hear Our Tefillos **12**
Davening for Others **14**
Tefillah with Tears **15**
Hashem Loves the Mitzvos of All Yidden **15**

Torah Wellsprings - Toldos

For the Good

It says in the pasuk (25:34) וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבְז עֵשָׂו אֶת הַבְּכֹרָה, "Yaakov gave Eisav bread and lentil stew; and he ate, and drank, and arose and left, and Eisav despised the *bechorah*."

Why did Eisav despise the *bechorah* (the right to be the firstborn son)? The Ibn Ezra answers that, in Eisav's eyes, the benefit of being the firstborn is to receive a greater portion of the inheritance. At this time, his father, Yitzchak, was poor and there was nothing to inherit! So, he said to himself, "Why should I be interested in the *bechorah*?"

The Ibn Ezra gives a few proofs that Yitzchak Avinu became poor. One is that Eisav bought lentil stew from Yaakov. If there was wealth and food in their parents' home, he wouldn't have sold the *bechorah* to receive some lentil stew. Another proof is that Yitzchak would eat from Eisav's hunting. The Torah tells us (25:28) וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו, "Yitzchak loved Eisav because game was in his mouth." This shows that Yitzchak lacked food and needed help from Eisav. (See more proofs of Yitzchak's poverty in the Ibn Ezra).

Ibn Ezra writes, "Some ask why Hashem caused Yitzchok to become poor? [This isn't the portion of tzaddikim.] I respond, maybe they can explain to me why Hashem made Yitzchok blind? Don't dismiss my pshat with fragile reeds. There is a secret [why Hashem made Yitzchak poor], and we don't need to seek to understand it. Hashem's ways are very deep, and a human mind isn't able to grasp them…"

The Ramban, however, disagrees with the Ibn Ezra. He writes that it is impossible to say that Yitzchak was poor. His question is that it states (Bereishis 25:11) וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת יִצְחָק בְּנוֹ, "It came to pass after Avraham's death, that Hashem blessed his son Yitzchak." The Ramban writes, "The brachah means much wealth, properties, and honor. Where is his brachah if he lost his father's wealth? Even if there are tzaddikim who live in poverty, which is a portion fitting for resha'im, but when one receives a *brachah* directly from Hakadosh Baruch Hu's mouth, it is different. For it states (Mishlei 10:22) בִּרְכַּת ה' הִיא תַעֲשִׁיר, 'The blessings of Hashem will bring wealth.'" The Ramban therefore gives other explanations as to why Eisav despised the *bechorah* (see there, at length).

The Ksav Sofer zy'a answers that we can say, like the Ibn Ezra, that Hashem wanted Yitzchak to be poor, so Eisav won't want the *bechorah*, and would sell it to Yaakov for a bowl of lentils. It was for Yitzchak's and his offspring's benefit that, for this short moment, Yitzchak won't receive בִּרְכַּת ה' הִיא תַעֲשִׁיר, 'The blessings of Hashem that bring wealth'. In this way, Yaakov and his children received the brachos, and not Eisav and his children.

We quote the Ksav Sofer: "I think that [the Ramban's questions] aren't difficult at all. It was from Hashem that Eisav should sell his firstborn rights to Yaakov, so Yaakov will receive the brachah that is fitting for the firstborn... If Yitzchak were wealthy, Eisav wouldn't sell the *bechorah* to Yaakov. Therefore, for Yitzchak's sake, and for the sake of his son, the tzaddik, he was poor for a short time so that Eisav would sell the firstborn rights easily away to Yaakov."[1]

---

1. The Ramban writes something similar: "Some ask, why was Yitzchak blind? This is a question of those who are blind in their hearts. It was ordained from Heaven so that Yaakov would receive the brachos." Had Yitzchak not been blind, he would have given the brachos to Eisav. We see from this that everything

Let us acquire chizuk and comfort from the Ksav Sofer's lesson. When one asks himself, "Where are Hashem's brachos? Why is it so hard?" Know that it is always for the good. Sometimes it is apparent immediately, and sometimes only later on, but it is always for our favor.[2]

It states (27:1) וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶיָן עֵינָיו מֵרְאֹת, "It came to pass when Yitzchak was old, and

---

was for the good. Yitzchak's blindness, difficult as it was, ultimately served a positive purpose. Yitzchak's poverty, at the time, was for the good. It facilitated Yaakov receipt of the brachos.

Yitzchak and Rivkah also suffered because of Eisav's wives, as it states (26:35), וַתִּהְיֶיןָ מֹרַת רוּחַ לְיִצְחָק וּלְרִבְקָה, "They caused great distress to Yitzchak and Rivkah." Rashi explains that they worshipped avodah zarah. Because of the anguish they caused, Eisav's wives were not frequently present in Yitzchak and Rivkah's home. This, too, was ultimately for the good. As the Baalei Tosafos explain on the verse (Yirmiyahu 32:19), גְּדֹל הָעֵצָה וְרַב הָעֲלִילִיָּה, Hashem has great counsels and plans.

Rivkah encouraged Yaakov to receive the brachos in place of Eisav. Had Eisav's wives been nearby and overheard these plans, they would have immediately informed Eisav. Thus, even the great pain that Yitzchak and Rivkah endured because of their daughters-in-law had a beneficial side. Their absence enabled Yaakov to receive the brachos without anyone interfering with Rivkah's plan.

Everything is for the good.

2. It states (25:29), וַיָּזֶד יַעֲקֹב נָזִיד, "Yaakov cooked a stew." Rashi (25:30) explains: "Avraham died that day, and Yaakov cooked lentils for the mourners. Why specifically lentils? Because lentils are round, and mourning is a wheel that turns around in the world." Yet we may wonder: Why was Yaakov doing the cooking? Was this the way of Yaakov Avinu, the (25:27) אִישׁ תָּם יֹשֵׁב אֹהָלִים, the righteous man who dwelled in the tents of Torah, constantly immersed in the beis medrash? Even if food was needed for the סעודת הבראה, surely others could have prepared it. Where was Rivkah?

The מלין יושר (from Reb Reuven Milamed, ר"מ בישיבת פוניבז לצעירים) explains that Yaakov was not cooking the lentils merely so that Yitzchak would have something to eat. Rather, his primary purpose was to teach himself and others that aveilus is a גלגל החוזר בעולם, a wheel that turns around in the world. Yaakov wanted to involve himself personally in the preparation of the lentils so that this lesson would become deeply internalized. A person who truly acquires this perspective will never become arrogant when blessed with success, for he knows that the wheel can still turn downward. At the same time, he will not be completely crushed when fortune reverses itself, because he has emunah that the wheel can turn upward once again.

Eighteen years ago, a financial tragedy struck. Many wealthy people entrusted large sums of money to a certain individual, only to discover that he was a swindler who had deceived them and stolen their investments. At that time, Reb Shaul Breisch, the Rav of Zurich, related an incident involving his father, Reb Mordechai Yaakov zt"l, the Chelkas Yaakov. From this story we see that all suffering and pain, including the loss of substantial wealth, can ultimately be for a person's blessing and salvation.

At the beginning of his life, when Reb Mordechai Yaakov lived in Lemberg, Poland, he was financially secure and able to devote himself to Torah study as much as he wished. In the year 1929 (תרפ"ט), he decided to purchase an apartment building containing several rental units. His plan was to rent out the apartments and generate a livelihood from the income. After negotiating with the owner, they reached an agreement on the price. All that remained was the signing of the contract.

For some reason, the final signing was postponed again and again. Eventually, a date was set. Then, one day before the scheduled signing, the world was struck by a financial crisis when the stock market crashed in New York. Day after day, the value of money declined until cash became nearly worthless. Reb Mordechai Yaakov was left holding large sums of money that had lost their value. Tangible assets became far more desirable than cash, and the owner no longer wished to sell the building.

As a result, Reb Mordechai Yaakov was forced to seek a new source of income. He learned that the community of Duisburg, Germany, was searching for a rav. He applied for the position and was accepted.

his eyes dimmed…" Why did Yitzchak suffer from blindness? The Midrash (Bereishis Rabba 65:10) tells us that when Yitzchak was bound on the *mizbeiach* at *Akeidas Yitzchak*, he saw the Shechinah, and the punishment for seeing the Shechinah is death.[3] Yitzchak didn't die. In fact, he lived a full life until he was 180 years old (see Bereishis 35:28). But he became blind when he was old, and the blind are compared to the dead (see Nedarim 64b).

Yitzchak was called "old", זקן, when he turned sixty, as it states (Avos 5:21), בן שישים לזקנה, the age of sixty is for old age. That is also when he became blind. He was bound on the mizbeiach and saw the Shechinah when he was thirty-seven years old (see Rashi 25:20). How was he punished at age thirty-seven to sixty for looking at the Shechinah?

פנינים יקרים answers that Yitzchak was childless until he was sixty years old (see 25:26), and those who are childless are compared to the dead. When he had children, at age sixty, he lost his eyesight and was like the dead in this manner.

We can understand from this that everything is for the good. For many years, Yitzchak didn't have children, and at the end of his life, he was blind. But it was for his benefit. These tzaros granted him life.

One never knows how his tzaros are saving him.[4]

Soon afterward, he moved there with his family.

Not long after, the Nazis rose to power and began persecuting German Jewry. In the year 1933) תרצ"ג), Reb Mordechai Yaakov was arrested on false charges and narrowly escaped death. Through open miracles, he was saved, and he and his family relocated to Zurich, Switzerland, where he became the rav of Kehillas Agudas Achim.

His son, Reb Shaul, later reflected:

"It took years, but in the end we realized that everything had been for our benefit. Had my father purchased that building in Lemberg, we would have had no reason to leave. Most likely, our fate would have been the same as that of thousands of our fellow Jews in Poland who were murdered al kiddush Hashem during the Holocaust, which began in תרצ"ט. Hashem granted us life. He arranged for my father to suddenly lose his wealth so that he would not buy the building and so that we would move to Germany. From there, we were able to escape to Switzerland, which became our refuge during the war. We see how HaKadosh Baruch Hu guides His world for our good: הוֹדוּ לַה' כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ. Even the poverty was ultimately for our good, for it saved us from death."

The lentils that Yaakov prepared taught that life is a wheel that turns. Sometimes what appears to be a devastating loss is in reality the beginning of a great salvation. Often, only years later can a person look back and recognize how Hashem was guiding every step for his ultimate good.

3. The punishment for gazing upon the Shechinah is death. Rashi (Shemos 24:10-11) tells us that at Matan Torah, Nadav and Avihu, together with the Zekeinim, gazed at the Shechinah, and a death sentence was decreed upon them. Rashi writes:

"They looked and deserved to die. However, HaKadosh Baruch Hu did not wish to disrupt the joy of Matan Torah, so He delayed their punishment. He waited until the day of the dedication of the Mishkan to punish Nadav and Avihu, while the Zekeinim were punished later, as it states (Bamidbar 11:1),וַיְהִי הָעָם כְּמִתְאֹנְנִים... וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ ה' וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה, 'The people took to complaining... and the anger of Hashem flared against them, and a fire of Hashem burned among them and consumed those at the edge of the camp.'"

Rashi explains that בִּקְצֵה הַמַּחֲנֶה refers not to the physical edge of the camp, but to the קצינים, the distinguished leaders and elders of Bnei Yisrael. Thus, the punishment that had been suspended at the time of Matan Torah was ultimately carried out upon the Zekeinim as well.

4. Yitzchak married at forty and had children at sixty. We explained, based on the פנינים יקרים, that these

At the Bris Bein HaBesarim, Hashem said that the exile would last for 400 years, but the Jewish nation was in Mitzrayim for 210 years. 190 years were removed from the decree. שפתי כהן (from the students of the Arizal) explains that this is because Avraham had a child when he was one hundred years old, and Sarah when she was ninety years old. Together it was 190 years of suffering from barrenness. Those 190 years detracted from the decree of 400 years in Mitzrayim. Every moment of their suffering saved Klal Yisrael from so much *tzaar*. Similarly, let us know that everything we go through will have its benefits for us, and possibly for the entire Jewish nation.

Positive Thoughts

The Torah tells us that Yitzchak dug wells, and then the *Pilishtim* came and claimed the wells as theirs. This happened twice, but when Yitzchak dug the third well, it states (26:22) וַיַּעְתֵּק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ

---

twenty childless years gave him life. The yesurim of barrenness served in place of the punishment of death. Yet those twenty years brought additional benefits as well.

One benefit is that this twenty-year delay spared Klal Yisrael from twenty years of slavery. Rashi (Shemos 6:16) writes, "Why does the Torah count the years of Levi's life? So that we may know how long the slavery lasted. For as long as one of the shevatim was alive, the slavery did not begin, as it says (Shemos 1:6, 8), וַיָּמָת יוֹסֵף וְכָל אֶחָיו וְכֹל הַדּוֹר הַהוּא... וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם, 'Yosef died and all his brothers…and [only then] a new king arose over Mitzrayim.' And Levi outlived all of them." Thus, from Levi's lifespan we can determine when the slavery began.

Now let us make a simple calculation. Had Yitzchak fathered children twenty years earlier, Yaakov would have been born twenty years earlier. Consequently, Levi would have been born earlier and would have died earlier as well. The Egyptian bondage would therefore have begun twenty years sooner. It follows that Klal Yisrael benefited from Yitzchak's childlessness during the first twenty years of his marriage. Everything was ultimately for the good.

Another benefit of those twenty barren years is that Avraham Avinu lived longer. Avraham was niftar at 175, but had Yaakov and Eisav been born immediately after Yitzchak and Rivkah married, Avraham would have passed away even earlier.

The calculation is as follows. Rashi (25:30) writes:

ואותו היום מת אברהם, שלא יראה את עשו בן בנו יוצא לתרבות רעה, ואין זו שיבה טובה שהבטיחו הקב"ה, לפיכך קצר הקב"ה שנים משנותיו, שיצחק חי ק"פ שנה, וזה קע"ה שנה.

"That day [when Yaakov purchased the bechorah from Eisav], Avraham died, so that he would not witness his grandson Eisav going astray. Such an end would not have constituted the 'good old age' that Hashem had promised him. Therefore, Hakadosh Baruch Hu deducted five years from his life. Yitzchak lived to 180 years, whereas Avraham lived to 175."

Avraham was destined to live 180 years, the same lifespan as his son Yitzchak. Five years were removed so that he would not witness Eisav's wickedness. Now, had Eisav been born earlier in Yitzchak's marriage, Avraham would have needed to pass away even sooner. Conversely, had Eisav been born five years later, Avraham could have completed the full 180 years allotted to him.

However, Yitzchak and Rivkah davened intensely for children, and as a result Yaakov and Eisav were born. Consequently, five years were taken from Avraham's life. This may be alluded to in the pasuk (25:21): וַיֶּעְתַּר יִצְחָק לַה' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא, וַיֵּעָתֶר לוֹ ה', וַתַּהַר רִבְקָה אִשְׁתּוֹ, "Yitzchak prayed to Hashem opposite his wife because she was barren, and Hashem accepted his prayer, and Rivkah his wife conceived."

Reb Yosef Chaim Sonnenfeld zt"l noted that the phrase וַיֵּעָתֶר לוֹ ה' has the gematria of חמש שנים, "five years," alluding to the five years that were deducted from Avraham's life as a result of those tefillos. (Reb Aharon Kotler zt"l remarked that he was convinced Reb Yosef Chaim arrived at this gematria through ruach hakodesh).

וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי עַתָּה הִרְחִיב ה' לָנוּ וּפָרִינוּ בָאָרֶץ, "He moved away from there, and he dug another well, and they did not quarrel over it. He named it *Rechovos*, and he said, 'For now Hashem has made ample space for us (הִרְחִיב), and we will be fruitful in the land.'" What did Yitzchak do differently this time that he was able to keep his well?

Mishmeres Issamar zt'l writes that the answer lies in the words וַיַּעְתֵּק מִשָּׁם, "He moved away from there." It means that he moved his thoughts away from his tzaros. He didn't think about the troubles that the *Pilishtim* were causing him, which enabled him to receive his salvation.

This is an important segulah to remember. If one wants to remove all tzaros, he shouldn't focus on them. Mishmeres Issamar writes that he learned this concept from his Rebbe, the Chozeh of Lublin zt'l. It states (Shemos 14:15) וַיֹּאמֶר ה' אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ, "Hashem said to Moshe, 'Why do you cry out to Me? Speak to Bnei Yisrael and let them travel." The nation was at the Yam Suf, and the Mitzrim were pursuing from behind. The Zohar explains that at this time, Hashem said to Moshe, "Why are you praying to Me? בעתיקה תליה מילתה, the matter is dependent on Atika."

The Chozeh explains that Atika means turning the mind away from thinking about the *tzarah*. It is like the words וַיַּעְתֵּק מִשָּׁם, "He moved away from there." Hashem told Moshe to stop thinking about his fears, and the nation would be saved.

Chazal say that parnassah is compared to Kriyas Yam Sum. What is the similarity between the splitting of the sea and parnassah? The Chozeh explains that the sea split when the nation stopped thinking about the tzaros. This is also the segulah for parnassah. When one is worried about his financial situation, it can cause the problems to intensify. But when one shifts his focus, the situation can improve.

People ask, "How can I take my mind off my tzaros? They are so great!" Answer them, "Since you believe that everything is for the good, think about the good that will come, and don't focus on the tzaros of the present."

This emunah that everything is for the good will help one take his mind off his tzaros, and enable the salvation to come forth.[5]

---

5. It states (Tehillim 19:3), יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת, "Day to day utters speech, and night to night declares knowledge." What does one night tell the next?

I heard from a talmid chacham that וְלַיְלָה לְלַיְלָה means that one night speaks to the next night and says, "I was here yesterday. It became night, and it was dark for me too. But then morning came, and everything became light. Now you are worried because it has become dark. Don't worry. Soon it will be morning, and the night will disappear."

Reb Chanoch Orenstein z"l was a chasid of the Sfas Emes זצ"ל. His emunas chachamim was exemplary. Every aspect of his life was guided by his rebbe's counsel. When the Sfas Emes was niftar and his son, the Imrei Emes זצ"ל, became rebbe, it was initially difficult for Reb Chanoch to adjust to the new leadership and style, but he adapted and became a devoted chasid of the Imrei Emes.

Once, Reb Chanoch was presented with a lucrative business opportunity. An enormous glass manufacturing plant was available for purchase. He already owned several businesses, and acquiring the factory would require him to sell all of them and borrow substantial sums from the bank. Yet if the venture succeeded, he stood to become fabulously wealthy, perhaps among the wealthiest people in the world.

His friends strongly advised against it. "If this opportunity is truly as profitable as it appears," they argued, "why is the owner selling it? Apparently, he knows the business is headed toward bankruptcy."

As was his practice, Reb Chanoch sought the counsel of his rebbe, the Imrei Emes. The Imrei Emes

encouraged him to proceed. "It is a great opportunity," he told him. "Sell your businesses, borrow the money, and buy the factory."

Reb Chanoch followed his rebbe's advice. However, shortly afterward, his friends' warnings seemed justified. The glass business struggled and was far from successful.

He returned to the Imrei Emes and described what had happened. The Imrei Emes listened and then instructed him, "Sell the factory, pay off your debts, and with whatever remains, move to Eretz Yisrael and begin your life anew there."

Not long afterward, the gates of Poland were closed. Hundreds of thousands of Yidden were murdered al kiddush Hashem. Reb Chanoch was miraculously spared because he was already living in Eretz Yisrael. Had he remained in Poland with his original businesses, he likely would have been among the first targets, as the Germans often singled out wealthy individuals.

There are two lessons to learn from this story. First, we do not truly know what is good and what is bad. Reb Chanoch could have thought that the failed factory venture was a tragedy, but it ultimately became his salvation. Second, we see the immeasurable value of emunas chachamim. One gains tremendously by seeking and following the guidance of our chachamim.

A Sephardic ben Torah living in Har Nof, Yerushalayim, was learning in kollel when a fire broke out in his apartment. The damage was extensive, and repairs would cost more than two hundred thousand shekels. He went to the home of the gaon Reb Ovadia Yosef זצ"ל and poured out his heart.

"I can barely pay my mortgage," he said. "How am I supposed to cover the renovation costs as well?"

Reb Ovadia felt deeply for him and offered to write a letter of recommendation encouraging people to help.

The yungerman replied, "How much can a letter accomplish? Maybe I will raise ten thousand shekels, but I need twenty times that amount!"

As they were speaking, a wealthy man entered and informed Reb Ovadia that he had been blessed with his first grandson and wished to honor the rav as sandek at the bris.

Reb Ovadia graciously accepted the invitation but then asked where the bris would take place.

"In Bnei Brak," the man replied.

"Please forgive me," said Reb Ovadia, "but I have accepted upon myself not to leave Yerushalayim to attend a bris. I am occupied with communal responsibilities, preparing shiurim, and writing sefarim. Do you realize how much Torah I would lose by making such a trip?"

The man pleaded with him to make an exception.

"I understand how important this is to you," Reb Ovadia replied, "but do you really want to be the cause of so much bitul Torah?"

Then Reb Ovadia made him an offer.

"In the next room sits a remarkable talmid chacham whose apartment was damaged in a fire. He needs a large sum of money for repairs. I wish I could help him, but I cannot. If you agree to cover the entire expense, I will come to the bris. I will go wherever you ask."

"How much will it cost?" the man asked.

"Two hundred thousand shekels."

Without hesitation, the man responded joyfully, "I will pay for the entire renovation."

Both Reb Ovadia and the benefactor expected the yungerman to be overjoyed. Instead, he entered the room shaking his head.

"I do not want to take the money."

Torah Study

It states in Tana d'Bei Eliyahu (רבה פ"ה) "In what merit did Yaakov live his life without tzaar and without a yetzer hara…? It is because he sat in beis medresh from his

---

His response astonished them.

He explained, "I saw the rav's pain. I saw how distressed he was at the prospect of losing precious hours of Torah study. Why should the rav suffer such bitul Torah because of my problem?"

Reb Ovadia then suggested another solution.

"Sell your apartment in Yerushalayim and buy one in Beit Shemesh. The proceeds will cover your new home and leave you with money to spare."

The suggestion was difficult to accept. At that time, Beit Shemesh was still developing. There were relatively few chareidi families there, suitable schools were limited, his kollel was in Yerushalayim, and his wife's job was there as well. Moving would mean starting over in an unfamiliar place.

Yet he had emunas chachamim and followed the rav's advice.

The transition was not easy. There was no Sephardic beis medrash in his neighborhood, and he often had to walk considerable distances to daven. One day, he met a wealthy man, and during their conversation they discussed the growing Sephardic population in the area and the lack of a local beis medrash.

The wealthy man said, "Secure a plot of land from the municipality, and I will build a beis medrash."

The yungerman devoted himself completely to the project. With siyata diShmaya, he succeeded in obtaining the land, and the benefactor fulfilled his promise and financed the building.

Naturally, the yungerman became the rav of the new beis medrash. He was already a talmid chacham and a yarei Shamayim, and he had been the driving force behind the project. As the community grew, he was called upon to teach, answer shailos, and master practical halachah. Over time, he developed into a highly respected rav and talmid chacham.

Years later, he reflected:

"When Reb Ovadia told me to leave Yerushalayim, I felt as though my world had gone dark. Moving to Beit Shemesh felt like going into galus. I asked myself, 'Is this my reward for my mesirus nefesh? I had the opportunity to receive two hundred thousand shekels for my apartment, yet I gave it up for the rav's sake and for the sake of Torah. After such sacrifice, why must I endure this hardship?' But today I see how much I gained. I see how much Torah I learned because of that move. I became the rav of a large community where I teach Torah and yiras Shamayim."

Let us reflect on this story. This yungerman appeared to go from one difficulty to another. First, his apartment was damaged by fire. Then he was faced with the burden of paying for the repairs himself. Finally, he had to leave behind his kollel, his wife's job, and the familiarity of Yerushalayim to begin a new life elsewhere. Even upon arriving in Beit Shemesh, there was not yet a suitable beis medrash for him.

Yet every step was for his benefit. Through these challenges, he rose to heights he never could have imagined. Had he remained in Yerushalayim, he might have continued as an ordinary yungerman. Because he accepted the responsibilities of leading a kehillah, he grew tremendously in both Torah and influence.

We can also learn from this story the power of vitur, especially when it is done for the sake of Torah. This yungerman sacrificed greatly for the sake of Reb Ovadia's Torah, and he was rewarded beyond measure.

The same principle applies in our own lives. Sometimes a person gives up something he wants for the sake of kedushah. For example, a store may offer lower prices, but shopping there may pose challenges in shemiras einayim. A person chooses to forgo the savings and shop elsewhere. It may seem that he is sacrificing a financial benefit, but in truth he loses nothing. When a person is mevater for the sake of kedushah, he gains immeasurably.

youth until his old age, and was an expert in Chumash, Mishnah, halachos, and agados, as it states (25:27) וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים." Yaakov Avinu's life was filled with yesurim, as Rashi (Bereishis 43:14) writes, that Yaakov said, שלא שקטתי מנעורי, צרת לבן, צרת עשו, צרת רחל, צרת דינה, צרת יוסף, צרת שמעון, צרת בנימין, "From my youth, I never had calm. I suffered from tzaros of Lavan, Eisav, Rachel, Dinah, Yosef, Shimon, and Binyamin." In fact, when Pharaoh asked Yaakov how old he was, Yaakov replied (Bereishis 47:9) יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיָּי, "The days of the years of my sojourns have been one hundred and thirty years. Few and bad have been the days of my life…" So, why does Tana d'Bei Eliyahu claim that he had only good years? Shevet HaLevi answers that it is true that Yaakov had a very difficult life; however, since he was always studying Torah with all his soul, he didn't feel the troubles. He was always happy; he always felt fortunate. (Printed in Shevet HaLevi on Chumash).[6]

One should never give up and lose hope in regard to torah study. Even if he doesn't fully understand, and even if he has a weak memory, there is hope for him to grow in Torah. He should repeatedly study Torah, and with time, he will succeed. The Chofetz Chaim zt'l proves this from this week's parashah. Yitzchak's servants were digging wells, and they didn't always manage to find water. Even when they found water, the *Plishtim* claimed it to be theirs. This went on until they finally dug a well that had water, and it wasn't disputed. Yitzchak named the well רחובות (see 26:22). This pattern applies to all matters, such as business and *l'havdil* for studying Torah. Even if one isn't successful with his Torah learning at the beginning, if he doesn't give up, he will eventually succeed.[7]

---

6. Rashi (28:9), at the end of the parashah, states, נטמן בבית עבר י"ד שנים, "Yaakov hid in the beis medrash of Ever for fourteen years [to study Torah]." Why does it say נטמן, that he hid in the beis medrash of Ever?

Rashi is teaching us Yaakov Avinu's approach to Torah study. When he was in the beis medrash, it was as though he was נטמן, hidden away, where no one could find him and no one could disturb him. נטמן is like someone who is buried in the ground. This was the way Yaakov studied Torah: with no one to speak to and nothing to occupy him aside from Torah study. When one studies in this manner, it is certain that he will live a life free of distress. He will experience only the great joy and pleasure of Torah study.

Chazal (Avos 6:2) say, וְכָל מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה הֲרֵי זֶה מִתְעַלֶּה, "Whoever studies Torah will be elevated."

This can be compared to someone looking at a tall building. He is amazed by its height and astounded by its wealth and grandeur. But if he sees that same building from the window of an airplane, high above the earth, it appears small.

The same can be said about life's problems. From the ground, problems appear very large. But when a person studies Torah and, as Avos says, הֲרֵי זֶה מִתְעַלֶּה, he is elevated to a very high level. From that vantage point, all problems appear small.

7. A rosh yeshiva traveled to collect funds for his yeshiva. He came to an apartment building where a very wealthy man lived on the tenth floor. There was no elevator in the building. The rosh yeshiva climbed all ten flights of stairs to the wealthy man's apartment and asked him to donate to the yeshiva.

The man replied, "I am so sorry, but I have already distributed all of my maasros. I don't have any money left for the yeshiva."

The following year, the rosh yeshiva returned to the apartment on the tenth floor, and once again the wealthy man replied, "I am so sorry. I just finished distributing my maasros. I have nothing left to give to the yeshiva."

This continued for six years. The rosh yeshiva climbed ten flights of stairs and spoke with the wealthy man, and each time he received the same response.

The Torah doesn't write explicitly that Yaakov Avinu hid himself in the yeshiva of *Ever* for fourteen years, and almost no one knew about it. But today, there isn't a child in cheder, or a bachur in yeshiva, who doesn't know that Yaakov hid in the yeshiva for fourteen years to study Torah. This is because Hashem publicizes the deeds of those who serve Him, and those who study Torah.

Similarly, the merit of Akeidas Yitzchak remains forever and ever. At matan Torah, Hakadosh Baruch Hu blew shofar from the left horn that was on the ram of the Akeidah, and in the future, when Moshiach arrives, it will be תקע בשופר גדול; the right horn will be used to call in all the exiles. Yet, when Akeidas Yitzchak occurred, no one was there to see it, other than Avraham and Yitzchak. No one was on the mountain at that time. But Hashem reveals the great things of those who perform His will and all their accomplishments.

Therefore, when a person has a test and no one knows about it, Hashem will publicize his good deeds. Tests that are related to one's thoughts, eyes, or speech are private matters, and almost no one knows about these aveiros. When one is cautious, Hashem will publicize his righteousness.

Hashem Desires to Hear Our Tefillos

It states (25:21) וַיֶּעְתַּר יִצְחָק לַה' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא, "Yitzchok entreated Hashem opposite his wife because she was barren." The pasuk could have been written in the opposite order, and it would appear more correct. It could have stated, "Rivkah was barren, so Yitzchak entreated and prayed to Hashem." Rabbeinu b'Chayei explains that the pasuk begins with Yitzchok's tefillah because that is the primary subject. Hashem wanted them to pray. To bring this about, Hashem made them barren. Rabbeinu b'Chayei writes, לפיכך הקדימה התפילה שהיא העיקר והסיבה הראשנה שבשבילה בא העקרות לרבקה אמנו, "The Torah writes about the tefillah first because it is the the reason for which barrenness came to Rivkah Imeinu." As Chazal (Shir haShirim Rabba 20:34) states, "Why were the Imahos barren? It is because Hakadosh Baruch Hu desires the tefillos of tzaddikim."

Similarly, the Arvei Nachal (beginning of Vayeirah) writes, "Sometimes, one's tefillos aren't answered, time passes, and the tefillos still aren't answered. This is because Hashem yisbarach desires that we should daven before Him."

This gives chizuk to those who are going through hard times, and it seems that Hashem isn't listening to their tefillos. It could be that the salvation is being delayed because Hashem has pleasure in listening to

---

In the seventh year, the rosh yeshiva stood outside the wealthy man's apartment, breathing heavily from the long climb. The wealthy man said, "Don't you realize by now that I don't want to give money to your yeshiva? Why do you keep coming here?"

The rosh yeshiva replied, "You aren't the first one to make that claim today. When I was downstairs, the yetzer hara also said to me, 'Why are you going up to him? Don't you know by now that nothing will come of it?'"

"So why did you come?" the wealthy man asked.

The rosh yeshiva replied, "I said to the yetzer hara, 'I learned from you that I should never give up. This isn't the first time you have tried to convince me not to climb to the tenth floor. Every year you tell me not to bother. Year after year, you see that I don't listen to you. Despite your discouraging words, I climb all ten flights and make my request. Yet this year, once again, you came and told me not to go. I see that you never lose hope, and I learned from you to do the same. Although until now the wealthy man has not given me any money, perhaps this year he will.'"

them. Tefillos that are said when going through difficult times are the most beautiful and meaningful. When one places all his heart and soul into the tefillah, Hashem desires to hear them.[8]

Chazal say, קשה זיווגו של אדם כקריעת ים סוף, וקשה פרנסתו של אדם כקריעת ים סוף, "A person's spouse and a person's parnassah are as difficult for Hashem to arrange like the splitting off the sea.' The question is, why is it hard for Hashem, keviyachol, to give parnassah or to make shidduchim? Based on the above, we can explain that Hashem enjoys listening to our tefillos. It is hard for Hashem to grant us our requests, because then we will stop davening and pleading.

This is as the Gemara (Yoma 77a) says regarding the *mann*: Hashem could have given the nation the *mann* once, enough for all forty years, but then they would stop looking up to heaven, to request their parnassah. Hashem wants our connection with Him, and therefore, He gave us *mann*, each day for that day.

Regarding kriyas Yam Suf, Chazal say, the Mitzrim were behind them, the sea was in front of them, and they didn't have any way to escape. The Midrash (Shemos Rabba 21:5) asks: "Why did Hashem do this? It is because He desires to listen to our tefillos." The Midrash quotes the pasuk (Shir haShirim 2:14) יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת מַרְאַיִךְ הַשְׁמִיעִנִי אֶת קוֹלֵךְ כִּי קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה, "At the sea, He said

---

8. It states (Bereishis 21:17), וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר, that Hashem heard Yishmael's tefillos and healed him. Rashi writes, מכאן שיפה תפלת החולה מתפלת אחרים עליו, והיא קודמת להתקבל, "From here we learn that the tefillah of the ill person is more effective than the tefillos of others on his behalf. The ill person's tefillos are accepted first."

Generally, there is a rule: אין חבוש מתיר עצמו מבית האסורים, a prisoner cannot free himself from prison. It is usually easier for others to help the ill and the suffering than it is for the patient or sufferer himself. Why, then, with regard to tefillah, do we say that the ill person's tefillos on his own behalf are superior to the tefillos of others?

The Tur (on the Torah) and Tosfos Moshav Zekeinim answer, תפלה שאני, "Tefillah is different..."

(It is known that Reb Avraham Genichovsky זצ"ל posted this answer next to his ill son's bed to strengthen the concept of tefillah, particularly the power of a person's tefillos for himself.)

I heard from the maggid Reb B. T. Sneh שליט"א that he knows a respected individual who spent two and a half months in a hospital in California waiting for a lung transplant. No suitable donor was found. Meanwhile, his condition continued to deteriorate, and the doctors were unable to help him.

Several people traveled from New York to California to visit him. During their visit, they asked whether he would be willing to daven with them so that he could help complete a minyan. The ill man, who could barely speak, agreed. He said that it would be his first tefillah with a minyan since arriving at the hospital.

They found additional Yidden among the visitors and assembled a minyan. They davened Minchah with great kavanah and with broken hearts. Remarkably, immediately after the tefillah ended, the doctors informed them that a suitable lung had become available. The next morning, the transplant was successfully performed. They witnessed the power of tefillah and how much tefillah can accomplish.

It states in this week's parashah (27:22), הַקֹּל קוֹל יַעֲקֹב, "The voice is Yaakov's voice..." Why is the first קֹל written without a vav?

Meshivas Nefesh, written by Reb Yochanan Luria זצ"ל, one of the leading rabbanim of Ashkenaz five hundred years ago, explains that it alludes to the word קל, which describes a person who is lightheaded and not serious. It represents someone who lacks yiras Shamayim.

The Torah is hinting that even the tefillos of such a person are accepted in Heaven, and those tefillos have the power to annul וְהַיָּדַיִם יְדֵי עֵשָׂו, the hands of Eisav.

to me, 'My dove, trapped at the sea as if in the clefts of the rock, the concealment of the terrace. Show Me your prayerful gaze, let Me hear your supplicated voice, for your voice is sweet and your countenance comely." The pasuk is discussing when the nation was trapped in the desert, with the sea in front of them and the Mitzrim behind them. They were like a dove caught in the clefts of a rock with a snake behind the stone, and an eagle in front of the stone. What should the dove do? So was the nation trapped. This happened because Hashem wants to listen to our call. As the pasuk states, הַשְׁמִיעִינִי אֶת קוֹלֵךְ כִּי קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה, "Let Me hear your supplicated voice, for your voice is sweet and your countenance comely." Hashem enjoys these prayers and doesn't want them to stop. For the same reason, it is keviyachol hard for Hashem to give parnassah and shidduchim, because then they will stop praying.

One should make a kabbalah that even if the salvation comes, he will continue praying. Hashem will want to send the yeshu'ah, knowing that the tefillos will continue even then. This segulah is written in Arvei Nachal (beginning of parashas Va'ara), as Dovid haMelech said (Tehillim 86:3) חָנֵּנִי ה' כִּי אֵלֶיךָ אֶקְרָא כָּל הַיּוֹם, "Show me favor, Hashem, for to You do I call all day." Dovid was saying that Hashem can help him and grant him his salvation because אֵלֶיךָ אֶקְרָא כָּל הַיּוֹם, "for to You do I call all the day." I will continue to daven to You, even if the salvation comes.[9]

Davening for Others

כל המבקש רחמים על חבירו והוא צריך לאותו דבר, הוא נענה תחלה, "Whoever davens for his fellow man, and he also needs this matter, he is answered first." If you daven for those who need a shidduch, your children will find their shidduchim first. When you daven for those that are ill, the sick in your family will be healed first.

We know this from Avraham Avinu. He davened for Avimelech and for the people of his household. All their limbs were clogged, and they couldn't relieve themselves. The pregnant women in labor couldn't give birth. They were being punished because Avimelech took Sarah. When he returned Sarah to Avraham, Avraham prayed for them, and they were all healed.

Immediately following it states (Vayeirah 21:1) וַה' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר, "Hashem had remembered Sarah as He had said, and Hashem did for Sarah as He had spoken." Sarah was now able to give birth to a child, Yitzchak. After ninety years of barrenness, she was finally able to bear a child. The pasuk is written in past tense (פָּקַד, "had remembered") because Sarah was remembered *before* Avimelech and his family. Her salvation came first. This is based on the rule, כל המבקש רחמים על חבירו והוא צריך לאותו דבר, הוא נענה תחלה, "Whoever davens for his fellow man, and he also needs this matter, he is answered first."

Rashi writes at the beginning of the parashah that there were mockers who claimed that Sarah was pregnant from Avimelech because she became pregnant immediately after she was captured by Avimelech. Hashem had Yitzchak appear exactly as Avraham, so everyone will know אַבְרָהָם הוֹלִיד אֶת יִצְחָק, that Avraham was Yitzchak's father.

---

9. An example of this is the story told about Reb Yitzchok Dovid Gutfarb זצ"ל, one of the tzaddikim of Yerushalayim. Once, he needed a yeshuah for a certain matter, so he went to the Kosel for forty consecutive days to daven. After the forty days had passed and he received the salvation, he went to the Kosel for another forty days, this time to thank Hashem for the yeshuah.

He did not stop davening. He continued to pray, now in the form of gratitude, so that Hashem could continue hearing his sweet voice.

So, complications arose due to Sarah Imeinu's sudden pregnancy. It seems that this could have been avoided if Sarah's salvation had come some months later. Why did Sarah have to become pregnant at this time? Why did her salvation have to come even before theirs?

The Chasam Sofer answers that this is the rule implanted into the world: כל המבקש רחמים על חבירו והוא צריך לאותו דבר, הוא נענה תחלה, "Whoever davens for his fellow man, and he also needs this matter, he is answered first." Should this rule have been changed because of these mockers and scoffers?

Tefillah with Tears

A tefillah with tears is very beloved by Hashem. Tana d'Bei Eliyahu states that Eisav shed three tears, and in this merit, he was awarded הר שעיר, a mountain that always has good rains of blessings (גשמי ברכה).

The Zohar (vol. 3, 205a) tells that Reb Yosi of Peki'in was niftar, and his son was crying. A bas kol came forth and said, "You are fortunate, Reb Yosi. The prayers of this youth and his cries went up before Hashem's throne, and they made a judgment… It was decided to grant you another twenty-two years of life."

Reb Elazar said, "I am fortunate, for I have just witnessed techiyas hameisim, resurrection of the dead."

Reb Yosi said, "My son cried 365 tears, and they went up with their number before the holy King, and Hakadosh Baruch Hu had a lot of compassion on me."

Chazal tell us that all the Imahos were barren, but from the Avos, only Avraham was barren. Yitzchak and Yaakov were born with kedushah, from holy parents. Therefore, they were able to give birth naturally. They didn't have to be barren. But Avraham Avinu was the son of Terach, who worshiped avodah zarah, and the Imahos were born from resha'im. Therefore, they had to be barren, and only with many tefillos would they be able to have their salvation and bear children. When their tefillos were answered, they became a new reality, new people. Thereby, they became detached from their association with the nations of the world and were then able to establish the Jewish nation with kedushah and taharah.

The Shach על התורה (from the students of the Arizal) writes, "The reason the Imahos were barren was so that they would daven, and with their tefillos become new people. With tefillah, Rikvah was no longer Rivkah the daughter of Besuel. That Rivkah was barren, and about this Rivkah it states ותהר רבקה, that she became pregnant. This means she wasn't the same Rivkah. This was to purify the Jewish nation; they shouldn't have any association with the goyim… Therefore it states (25:21) וַיֶּעְתַּר [which can be translated as tefillah, or as pitchfork]. Just as an עתר, a pitchfork, turns over the wheat from the top to the bottom, so did the Imahos turn themselves around from being barren to become capable of bearing children… Leah wasn't barren because she turned herself around with her tears. She would cry so that she wouldn't marry Eisav, as Chazal tell us (see Bereishis 29:17). She wasn't the same Leah, because that Leah was to marry Eisav, and she became someone else."

Hashem Loves the Mitzvos of All Yidden

It states (27:6-9) וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָהּ... לֵךְ נָא אֶל הַצֹּאן וְקַח לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים טֹבִים וְאֶעֱשֶׂה אֹתָם מַטְעַמִּים לְאָבִיךָ כַּאֲשֶׁר אָהֵב, "Rivkah said to Yaakov, her son… Go now to the flock and fetch me from there two choice young kids of the goats, and I will make them delicacies for your father, as he loves." The Tiferes Shlomo asks why it's important to know that Yaakov went to fetch the two goats?

Tiferes Shlomo answers that we can say the Torah is teaching us a lesson *b'derech remez*. Rivkah represents the Shechinah, and Yaakov represents a Yid. The Shechinah says to a Yid, "Go and perform the mitzvos as best as you can, and I will make them delicacies for your Father in heaven." When

a person wants to study Torah or perform mitzvos, he is often afraid that it won't be accepted. After all, he knows his low level. For example, when a person wants to put on tefillin, he knows there are many profound lessons about tefillin, and he doesn't know any of them. He thinks to himself, "How can my mitzvah be pleasing to Hashem?"

The Shechinah tells the Yid, "Do the best you can, and the Shechinah will turn it into a delicacy for Hashem." This is hinted in the words וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָהּ, the Shechinah says to a Yid, קַח לִי, do what you can. Perform the mitzvah as best as you can, וְאֶעֱשֶׂה אִתָּם מַטְעַמִּים לְאָבִיךָ כַּאֲשֶׁר אָהֵב, and I will make it pleasant and a delicacy for Hashem. When you do the best you can, it will be as if you had all the kavanos while performing the mitzvos.

This is an important lesson for all those who feel that they can't succeed in avodas Hashem. Let them know that Hashem doesn't seek success and perfection from us. Hashem wants us to do the best we can, והבא לטהר מסייעין אותו, and when one wants to be pure, Hashem helps him. With this awareness, everyone can serve Hashem with renewed energy and hope, knowing that all his mitzvos will be accepted in heaven.

It states (25:28) וְיִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו וְרִבְקָה אֹהֶבֶת אֶת יַעֲקֹב, "Yitzchak loved Eisav for game was in his mouth, but Rivkah loved Yaakov."

The famous question is: how did Yitzchak err in thinking that Eisav was a tzaddik?

Tzaddikim answer this question with a story that happened with the Chozeh of Lublin zt'l. There was once a rasha, a moser, who caused a lot of tzaros for the Jewish community. Chasidim brought a kvittel with this moser's name to the Chozeh of Lublin. They hoped that the Chozeh's tefillos would stop this rasha from his evil ways and from harming the Jewish community.

The Chozeh looked at the kvittel and said, "Behold, he shines in all worlds!" The chassidim were shocked when they heard that. The Chozeh had pure eyes. He could see from one side of the world to the other. How could he make this mistake and think that this moser "shines in all worlds"?

However, later it was clarified that at the time that they gave the kvittel to the Chozeh, the moser was lighting Chanukah lecht and his soul shone brightly with kedushah. They wrote another kvittel and gave it to the Chozeh. This time, the Chozeh saw his corrupt deeds.

Many think that from this story we learn that when one lights Chanukah lecht, his neshamah shines in all worlds. Actually, this is true regarding all mitzvos that one performs, and not only with Chanukah lecht.

We now understand why Yitzchak thought Eisav was a tzaddik. Whenever he saw Eisav, Eisav was serving him, performing the mitzvah of kibud av. When one performs a mitzvah, his neshamah shines, regardless of who he is the rest of the time.

Yitzchak asked Eisav to bring him food to eat, so he would bless him afterwards, as it states (27:3-4) שָׂא נָא כֵלֶיךָ תֶּלְיְךָ וְקַשְׁתֶּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צָיִד, וַעֲשֵׂה לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִי וְאֹכֵלָה בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי, "So, now, sharpen your implements, your sword and take your bow, and go forth to the field, and hunt game for me. And make for me tasty foods as I like, and bring them to me, and I will eat, so that my soul will bless you…" Eisav failed to capture an animal that day, and Chazal say that he killed a dog instead and brought it to Yitzchak. That day, he didn't perform kibud av. Besides, Yaakov Avinu had arrived earlier and brought food to Yitzchak, so Eisav didn't perform kibud av. The Torah tells us (27:33) וַיֶּחֱרַד יִצְחָק חֲרָדָה גְדֹלָה עַד מְאֹד, Yitzchak was very afraid, and Rashi writes that this means he saw Gehinom opened before him (וּמִדְרָשׁוֹ רָאָה גֵּיהִנֹּם פְּתוּחָה מִתַּחְתָּיו). We can explain that since Eisav didn't perform a mitzvah at that time, Yitzchak was able to see Eisav as he truly was. Yitzchak saw the gehinom Eisav was forming with his evil ways.

This idea gives chizuk to those who think that their mitzvos have no value because of

their low level. This is surely not so. When they perform mitzvos, their neshamos shine in all worlds. Even Eisav the rasha shone brightly when he performed a mitzvah. And when the neshamah shines brightly, he will find a way to pull himself out of his quagmire of lowliness and do teshuvah before Hashem.