



Agudas Yisroel Anshei Kielce

ZMANIM FOR PARSHAS TOLDOS

Hadlokas Neiros: 4:32

Mincha Erev Shabbos: 4:35

Shacharis: 8:45

Mincha: 4:20

Shabbos Ends: 5:35

Shabbos Ends R"Y: 6:02

Sunday (Rosh Chodosh) Shacharis: 8:00 am

Game Theory – Respectful Rebuke

Parshas Toldos

Rabbi Yissocher Frand

Not Taking “No” For An Answer When It Comes To Praying To The Almighty For Our Needs

In this week’s parsha, the Torah says that Yitzchak was forty years old when he married Rivka. *Rivka Imeinu* was barren – as was the case with *Sarah Imeinu* and as was the case with *Rochel Imeinu* (which is the subject of a discussion in Tractate Yevomos 64a). Yitzchak prayed to Hashem that his wife should be able to have children. The expression the Torah uses to express the nature of Yitzchak’s prayer is “*Va’Ye’etar Yitzchak l’Hashem...*” [Yitzchak entreated Hashem] [Bereshis 25:21]. Rashi explains this to be “*hirba v’hiftzir b’tefillah*” [he importuned much through prayer]. This means, not only did Yitzchak daven for Rivka, but he was persistent in his davening. *L’Haftzir* means to persist and to do something over and over again.

Rav Shimshon Pincus, z”l, notes that the Talmud in fact comments [Brochos 32b] “If a person sees that his prayers are not being accepted, he should repeat them, as it is written ‘Hope to Hashem, strengthen yourself and He will give you courage, and hope to Hashem.’” [Tehillim 27:14] This in fact is what Yitzchak did here.

However, we must ask, why is it like that? For example, if someone asks to borrow your car and for whatever reason you decline to lend your car, what is the appropriate approach for him to use in order to convince

you to lend your car? It is certainly not to return ten minutes later and ask once again “Can I borrow your car?” It is not advisable to go back even the next day and say “Can I borrow your car? Can I please borrow your car? Can I ‘pretty please’ borrow your car?” Being a nudge is not the way to get somebody to lend you his car, after he has already refused to lend it to you.

When someone turns you down, perhaps you might ask a second time but not “*hifziz*” – not asking over and over again. It is not wise. It is not polite. A person does not do that. Yet, that *pasuk* teaches regarding the Master of the World “*Kaveh el Hashem*” [express hope to G-d through prayer] and if you are not answered then the solution is “*v’Kaveh el Hashem*” [once again pray to the Almighty]. This is what Yitzchak did. Rivkah was barren for many years. They got married when Yitzchak was forty. Rivka did not give birth to Yaakov and Eisav until Yitzchak was sixty! Yitzchak *davened* and *davened* and *davened*. This is what Rashi is teaching us with the words “*hirba v’hiftzir b’tefilla*”. So why is there such a difference between the way we should ask G-d and the way we should ask man?

The answer is very simple and very fundamental. When we ask someone to lend us his car or do some kind of favor for us and he declines, the whole issue is that we want the car or the money or the favor – some specific item that the other person does not want to give it to us or will not do for us. Period. We received our answer.

Either he cannot or he does not want to satisfy the request and there is no point arguing about it.

Obviously, the *Ribono shel Olam* can do anything. He is never unable to do something. The *Ribono shel Olam* is not saying “no” because He is not capable of granting the request. The reason the Almighty wants us sometimes to *daven* over and over and over again is because He wants the relationship. He wants us to ask (sometimes multiple times) because He wants us to have a *shaychus* with Him.

The Talmud says that the *Ribono shel Olam* desires (*mis'aveh*) the prayers of the righteous. Our tendency is that if we have everything, we forget the *Ribono shel*

Olam. When things are going well, He is not so much a part of our lives. When things are not going well, we all become a little more “religious” and we all *daven* a little more. This is what He wants – He wants that we should involve Him in our lives.

By human beings, if you receive a “no” once and certainly, if you receive a “no” twice, the prudent course is to stay away. On the contrary, it is just the opposite by the Master of the Universe: *Kaveh el Hashem, chazak v'ametz libecha, v'kaveh el Hashem* [pray to G-d; strengthen your heart; and then – if necessary – keep praying further].

<p>This Week's FNL is sponsored by: Amir Rosenthal</p>
<p>This week's Kiddush is sponsored by: Michael & Mindy Harris in honor of the Yartzheit of Mindy Harris's father Boruch Ben Avraham Eliezer</p>
<p>The kids' Shabbos morning program will take place downstairs beginning at 9:30 am.</p>
<p>Seudas Shlishis is sponsored by: Rabbi Abe Aberback In honor of the Yartzheit of his mother Etka bas Yaakov & for becoming a great grandfather this week.</p> <p>The guest speaker for seudas shlishis is Rabbi Abe Aberback.</p>
<p>The cholim list is being updated for Chodesh Cheshvon. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.</p>

Upcoming Weekday Schedule for Parshas Vayeitzei

<p>Shacharis Sunday (Rosh Chodosh): 8:00 am Monday & Thursday: 7:00 & 7:55 Tuesday, Wednesday & Friday: 7:00 & 8:00</p>	<p>Mincha 12:35 & 4:35 pm Maariv 4:55 pm</p>
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Schedule Of Shiurim

Sunday morning	Daas Tevunos	8:40 AM
Sunday evening	Minchas Chinuch	8:45 PM
Monday Evening	Meseches Sanhedrin	7:30 PM
Tuesday Evening	Hilchos Shabbos	8:30 PM
Wednesday Evening	Night Seder	8:30 PM
Thursday Evening	Chumash & Ramban at the Rav's house	8:45
Friday Night	Friday Night Learning	8:00 Shiur at 8:30

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)
To sign for the bulletin, submit announcements, add names to the cholim list or yearzeit calendar go to www.agudahsouth.com/mailling-lists, email mailings@agudahsouth.com or speak to one of the gabbaim.