

## Ohev Yisroel Parshas Toldos 5770

**ספר בראשית פרק כה:כא**

ויַעֲמַר יִצְחָק לַיהוָה לְנִכְחַ אִשְׁתּוֹ כִּי עָקְרָה הוּא וַיַּעֲמֶר לוֹ יְהוָה וַתֵּהָר רֵבֶקָה אִשְׁתּוֹ:

His wife was sterile, and Isaac pleaded with God for her sake. God granted his plea, and Rebecca became pregnant.

The Apter Rov in the Ohev Yisroel explains how Yitzchok Avinu teaches us a fundamental principle of prayer.

When one davens (prays) for relief from some adversity or hardship, he needs to first understand that his pain is in fact shared by the Shechina, the Divine Presence as it is written, "In all their troubles, He was troubled. . .". (Yeshayahu 63:9)

So when a person decides to daven to Hashem over his troubles, the first intention should be to daven over the distress of the Divine Presence. One must daven over the distress the Shechina feels on account of his troubles. This is explained in the Talmud Tractate Chagiga 15b.

*Rebbi Meir taught that when a man suffers (by sinning), the Shechinah is pained; if the Shechinah is pained for the blood of a Rasha, how much more so for the blood of Tzadikim that was spilled!*

When a Jew, through prayer, desires to relieve the distress of the Shechina, his own distress and troubles are automatically relieved and abated.

This is exactly what Yitzchok did when he prayed for children. He prayed in the presence of his wife. His wife means the Shechina, the Divine Presence of Hashem. Why was he davenning? Because she was barren. She was suffering and in distress. So Yitzchok prayed in her presence; on her behalf. As a result, his own wife was remembered and conceived.

A Jew is enjoined to remember that the Divine Presence is always close to us and feels our pain. When we devote our prayers to comforting the distress and pain of the Divine Presence, then Hashem in turn does the same for us.

A Guten Shabbos