



in the end, it was this very plan that convinced Yitzchok.

The Ralbag writes: כי לא תועיל לו בזולת זה שום תחבולה להמלט ממה שגזר הש"י עליו, אבל ימצא שכל מה שחשב להתרחק מהדבר -ההוא ימציא הסבות המקרבות אותו אליו No matter what a person does to circumvent this that Hashem has decreed, it will not help him at all. Rather, he will find that whatever he has done to distance himself, will actually be used to bring him closer to the fulfillment of Hashem's decree.

We can explain Yaakov's mention of Hashem's name in another manner. Although on the outside Yaakov was prepared to wear a disguise in order to receive the brachos, he still was unwilling to alter his *pnimiyus* which very much relates to the way a person talks. "Ay, by mentioning Hashem you may blow it," Yaakov wasn't worried that he would be penalized by Hashem for that.

Why did he even want these brachos? His mother revealed to him that it was ratzon Hashem to receive them. With these brachos, he would establish the shevatim and Am Yisroel. Specifically, now of all times, whilst securing the future of Klal

Yisroel, he was not about to conceal the *pnimiyus* of a yid which has the name of Hashem on the lips at all times.

This lesson holds true with anything that we do which is ratzon Hashem. This means that in business we must be honest and follow the laws of Choshen Mishpat. It also means that one does not need to skip *minyana* for the mitzvah of earning parnassah. Furthermore, there are times that a person is faced with an opportunity to do an important mitzvah, perhaps even considered by many as *pikuach nefesh*. If the means of accomplishment are not in harmony with the torah's outlook, Yaakov Avinu teaches us that we do not say, "but the ends justify the means." Hashem will bring about whatever needs to happen without compromising on our hashkafos.

**Good Shabbos, מרדכי אפפּעל**



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