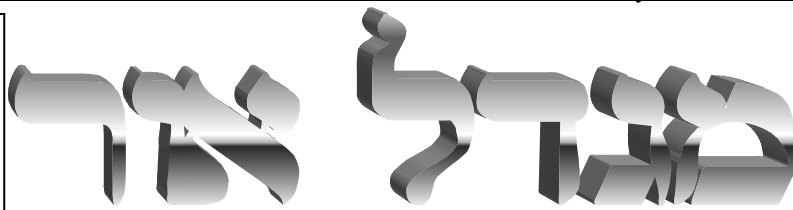


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This week's issue sponsored
לע"נ
מאכיש חנה ע"ה בת ר' מאיר לא"ט
יארצייט כ"ו מרחשון - תנצב"ה
By The Grabie and Cohn Families

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:20 - הדלקת נרות
- 4:38 - שקיעה
- 8:29 - זק"ש מ"א
- 9:12 - זק"ש גר"א
- 10:01 - סוף זמן תפילה
- 4:38 - שקיעה
- 5:20* - צאת הכוכבים
- 5:50 - צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

When Rivka saw Yitzchak approaching, and Eliezer told her who it was, she quickly took a veil and covered herself. If it was a question of modesty, then why did she not cover her face when she was in front of Eliezer?

The Sipurno says she covered her face to prevent being gazed at, just as Moshe covered his face with a veil.

One reason Moshe covered his face was that he wanted people to hear the truth of the Torah for its own sake, not because they were dazzled by his shining aura. (See how the father of Acher was misled by a similar factor. Tostfos – Chagiga 15a)

In like fashion, Rivka wanted Yitzchak to view her as an appropriate wife not because she was attractive, but because of who she was. She covered her face lest he be swayed by her beauty without discovering her inner greatness.

After she did this, Yitzchak brought her into Sarah's tent and saw that she was righteous like his mother had been. He appreciated her for who she was, not what she looked like.

Perhaps this is also why the groom covers the bride's face just before they marry. It is a symbol to both of them that when you have a relationship you must not look at superficial things, but continue to seek and get to know the person deep down. Then you will be able to love and appreciate them properly.

Thought of the week:

When all you have is a hammer, every problem looks like a nail.

... אולי לא תאבה האשה ללכת אחרי אל הארץ הזאת ההשב אשיב את בנך אל הארץ אשר

“And the servant (Eliezer) said to him, ‘Perhaps the woman will not wish to follow me to this land; shall I return your son to the land you left?’” (24:5)

After Sarah's death, Avraham realized he had to get Yitzchak to marry and start the continuation of what He and Sarah had begun. He called Eliezer and made him swear to be a loyal agent to find the right wife for Yitzchak. Facing this daunting task, Eliezer wondered what would happen if he failed. He asked Avraham the obvious question: “What if I find her and she doesn't want to come with me?”

The trouble is: that's not the obvious question. The obvious question would be, “What if I don't find the girl?” or perhaps, “What if I'm not sure which one is the right one?” But that's not what Eliezer asked. Why not?

Rashi tells us, during Eliezer's recounting of his story (24:39), that Eliezer had a daughter. He wanted her to marry Yitzchak but Avraham told him that since he, as a slave, was cursed by G-d, and Yitzchak was blessed, the union could not be made. It was this bias that guided Eliezer's question to be the unobvious one.

What he actually asked was a question which he subconsciously constructed to push Avraham to reconsider his daughter as a match for Yitzchak. He used key phrases to elicit an emotional response. “To this land,” is a reference to Canaan, the land which HaShem promised Avraham's children. If this girl didn't appreciate it, maybe she wasn't right for Avraham's family. Taking Yitzchak out of Canaan would be the same thing.

“To the land you left,” implies a spiritual regression, clearly something Avraham would not want. In other words, Eliezer's question was entirely constructed so as to make Avraham reconsider his command to bring a wife from the foreign land.

Though he didn't do this consciously, Eliezer's mind created this question because it had a desired outcome. It was only later, when he had found Rivka and realized that his daughter was out of the running that his mind was clear and he realized what he had done. The word for he used for ‘perhaps’ was אולי. In the retelling, it is spelled differently, as אלי, which can also be read as “ailai,” meaning ‘to me.’ It was then that Eliezer realized that his original motivation was to have Yitzchak marry his daughter, in other words, “come to me.” It was this that colored his perspective.

As lofty and noble as his intentions were, they obscured his vision and swayed his judgment. This is a great lesson to us all to recognize that when we have a personal agenda, benefit, or even preference, what we see as reality and truth may only be our brains manipulating our perception to meet our desires and creating a “reality” that may not truly exist.

Renowned Badchan (professional jester) Yankel Miller tells the story of the time he asked the Debreciner Rav, R' Moshe Stern z"l, if it was permissible to make up a fictional story and tell it as if it were true in order to drive home a point.

The Debreciner Rav said that in order to teach Torah or mitzvos it was allowed.

R' Yankel relates that he trusted so deeply in this ruling that he even relied upon it to make up the story about going to the Debreciner Rav!