



This issue sponsored לע"נ
ר' נחמן בן ראובן ז"ל
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יארצייט ב' כסלו
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Zmanim for שבת

Wesley Hills, NY

- 4:11 - הדלקת נרות
- 4:29 - שקיעה
- 8:46 - זק"ש מ"א
- 9:22 - זק"ש גר"א
- 10:09 - סוף זמן תפילה
- 4:29 - שקיעה
- 5:11 - צאת הכוכבים
- 5:41 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

When he learned that Yaakov had received the blessings that Eisav thought should be his, Eisav's anger burned and he wanted to kill Yaakov. Rivka therefore wished to send Yaakov away to save his life.

Rather than telling Yitzchak the reason for her desire, she used the excuse that there were no suitable women in Canaan for Yaakov to marry. The meforshim explain that this was to avoid the terrible sin of Lashon Hara. By definition, Lashon Hara is saying something derogatory or harmful about someone. The fact that it's true does not make it permissible.

Lashon Hara may be spoken under certain conditions when necessary. However, from Rivka's actions, we learn that if there is another way to achieve the desired result without speaking the Lashon Hara, one must do so. Obviously there was a benefit to telling Yitzchak about Eisav's plan, so that Yaakov might escape. However, by pinning Yaakov's departure on the search for a wife, Rivka avoided the need to malign Eisav.

Rechilus is speech which will cause animosity or hard feelings between people, again, whether true or not. While Rivka told Yaakov that Eisav wanted to kill him, as he had to know to stay away in order to save his life, she also softened the issue by saying he should go for "a few days," until Eisav's anger subsided. She was thereby limiting the Rechilus damage of her words by enabling Yaakov to be upset at Eisav's anger, not at him personally. Following these two acts of Rivka will go a long way in bringing peace to our nation.

Thought of the week:

Children are natural mimics who act like their parents despite every effort to teach them good manners.

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”ואלה תולדת יצחק בן אברהם אברהם הוליד את יצחק.” (בראשית כה:ט)

And these are the descendents of Yitzchak son of Avraham; Avraham bore Yitzchak.

Having finished listing the descendents of Yishmael, this parsha turns its attention to Yitzchak and teaches us about his children. Rashi says this verse refers to “Yaakov and Eisav who are mentioned in this portion.”

Unlike the mention of Yishmael's offspring, however, instead of just listing the names of his children, this parsha launches into a history of the Avinu family. We learn about Yitzchak's marriage to Rivka, the fact that she was barren and he davened for her, and are even informed that Rivka experienced prenatal issues. If the point was to tell us about the children of Yitzchak, why mention all the other seemingly extraneous information? Why not just say, “The firstborn of Yitzchak was Esav, and Yaakov his brother?” Further, why mention Avraham twice when by Yishmael it mentions Avraham and Hagar once each?

The answer is that though Yishmael was the physical son of Avraham Avinu, he was not the spiritual heir. HaShem specifically told Avraham, “For in Yitzchak shall be called ‘your seed,’” to declare that Yitzchak would continue Avraham's mission in the world.

For Yishmael, it was enough to list the names of his children. They were what they were, nothing more nothing less. His mother and father were named so we know his physical makeup. Not so Yitzchak. As the spiritual son of Avraham, being born was not enough.

For Yitzchak, Avraham had to go through many trials and tribulations. As the old parable goes, when the mountain climber finally reached the city in the sky he asked a young child how he managed to climb so high. “I didn't,” replied the youth, “I was born up here.”

So too, Yitzchak was the spiritual heir to Avraham because of all the preparation that Avraham had done in perfecting himself. The verb “*holid*” meaning ‘bore’ connotes an ongoing birth, referring to the constant teaching and guidance Avraham gave him.

So too, in telling us about the descendents of Yitzchak, as Rashi says that this verse refers to Yaakov and Eisav, the Torah tells us about some of what was put into them. Yitzchak did not marry until he was forty because there was not an appropriate match for him to be able to build Klal Yisrael. Yaakov too will marry later in life because of this.

Rivka could not bear children and it was tefila to HaShem which helped her to conceive. This also became part of the spiritual makeup of their children. She experienced pain and sought guidance from Shem, a spiritual emissary of G-d. He let both children know, *in utero*, of the Heavenly decree that the older would serve the younger. All these steps are key in the formation of a spiritual child.

The lesson for us is that we must take every opportunity to pray, teach, love, and guide our children in the proper path and acknowledge that all our life experiences are part of their emotional and spiritual makeup as well. And, as we continue to improve ourselves and become closer to HaShem, we will continue the birthing process and raise precious generations of G-d fearing Jews who are elevated with every step we take towards HaKadosh Baruch Hu.

A fellow once came to R' Yaakov Kamenetsky z"l with a chinuch question.

“My son just turned two years old,” he said. “My wife and I were wondering when we should begin teaching him Torah and Mitzvos. At what age does chinuch begin”

“Ah,” sighed R' Yaakov, “You're about three years too late. Chinuch must begin well before the child is even born.”