

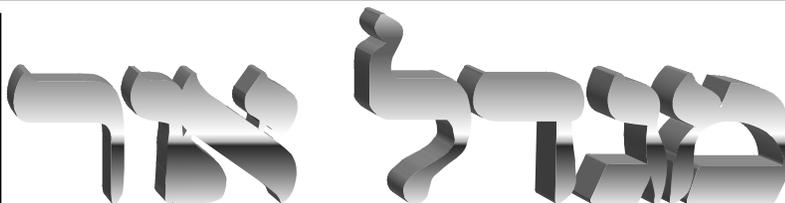
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**Zmanim for צבת**

Wesley Hills, NY

- 4:12 - הדלקת נרות
- 4:30 - שקיעה
- 8:43 - זק"ש מ"א
- 9:19 - זק"ש גר"א
- 10:07 - סוף זמן תפילה
- 4:31 - שקיעה
- 5:15\* - צאת הכוכבים
- 5:57 - צאת 72

\* Based on Emergence of 3 Stars

Fri. Nov 25 6:36:16 PM - מולד כסלו -

Times Courtesy of MyZmanim.com  
 and EzrasTorah.org

**Did you קפוא?**

The Torah tells us that Yitzchak loved Eisav, "ki tzayid b'fiv," because he ate the delicious food that Esav hunted for him. In other words, Yitzchak was swayed by his stomach and physical pleasure.

This seems to be a very embarrassing statement. Why would the Torah mention it this way?

Some explain that Esav ensnared Yitzchak with his words, by pretending to be a righteous person, and by asking questions that implied he was acting as he should.

Explained simply, however, there is a very valuable benefit to the Torah telling us about the influence Esav's delicacies had on Yitzchak.

If Yitzchak, the greatest man of his generation, the pure sacrifice who feared G-d so greatly, was able to overlook the faults of his son because he enjoyed his food, then we too can find the good in others and manage to overlook faults.

If a couple argue, the wife has a powerful tool to appease her husband if she prepares something she knows he enjoys. From his part, he should not refuse it, but enjoy it and use this as a tool to forgive and promote peace and harmony. It works the other way too if the husband can cook, or it could be a gift, flowers, or some other token which the spouse enjoys.

This works well in any relationship, as we see that even Esav was swayed by the gifts Yaakov sent him later on before they met. That is why the Torah goes out of its way to remind us of the power of gifts.

**Thought of the week:**

**If jealousy could take on a physical shape, it would be a sharpened boomerang.**

**"וישב יצחק ויחפר את בארת המים אשר חפרו בימי אברהם אביו ויסתמום פלשתים אחרי**

**מות אברהם... (בראשית כ"ז)"**  
**"Yitzchak went back and re-dug the wells which were dug in**

**the days of Avraham his father, that the Plishtim stuffed up after Avraham's death"**

Much is written about Yitzchak and his digging of wells. For people with flocks of sheep like Yitzchak water was a great necessity. For this reason, we find that the shepherds of Gar fought with Yitzchak over the water, claiming it was theirs, even though the wells he dug in the Valley of Gar were far from the town. It seems counterintuitive, then, that the people of Gar would stuff up the wells that Avraham had dug. Wells are a vital source of life so why would they destroy them?

Rashi tells us the rationale the Plishtim offered was that if enemies came to fight them, they would have a water source. Therefore they stuffed up the wells of Avraham. Of course, says the Sifsei Chachomim, this was only what they "said." The real reason they stuffed up the wells was because they were jealous of Yitzchak's extreme wealth and success. However, to conceal their animosity, they offered an excuse that the water could fall into enemy hands.

Yitzchak dug three wells in his new home in the Valley of Gar. The first two were fought over, and the third was not. These symbolize the three Batei Mikdash, the first two which were destroyed by sin, infighting and strife, and the third which will ultimately exist when the world is in a state of tranquility and peace.

This posuk, however, is not referring to those wells. It refers to wells Avraham had built in the midst of the Plishtim (Philistines), which no one fought over, and while Avraham lived, the wells existed. After he died, the Plishtim grew jealous of Yitzchak's success and stuffed up the wells. This begs the question: Why stuff up the wells? Why not just claim them as belonging to the Plishtim as they did about Yitzchak's new ones?

The answer is that jealousy is so destructive a force that it becomes more important that the wealthy or privileged person NOT have something, than that the jealous person have it. As Yitzchak's wealth increased, the people of Gar couldn't take it. They did not want these wells to become Yitzchak's property (his father had dug them, after all,) so they stuffed them up to prevent that from happening. Perhaps this was subconsciously alluded to when they said they didn't want the wells to fall into enemy hands.

When Yitzchak then went and dug his own wells, far away from Gar, they could no longer claim the wells would enable enemies to attack Gar, so they came up with another excuse to take them away from Yitzchak, and claimed the water was theirs. Now we can understand why Yitzchak felt it so urgent to re-dig his father's wells when he was going to move away anyway.

By doing this, and renaming them what Avraham had named them, Yitzchak was highlighting that the Plishtim had allowed the wells for years without the fear of enemy invaders, and the only reason they clamored against them now was because they were jealous. By unmasking their true intentions, Yitzchak did them a favor, allowing them to see how harmful their envy really was.

*A man came to the Gerrer Rebbe with an urgent problem. He had a small store, and though he invested hours and hours in it each day and night, he was not so successful. On top of that, another man had opened a similar business not far from his store and he was doing well.*

*"I can see his shop from my front door," said the fellow, "and while I'm waiting for customers to come to my store, I stand there and watch people coming and going. Rebbe, why is he so matzliach and I am not?!"*

*The Gerrer Rebbe smiled. "When you run a business, like anything you do in life, you need to give it 100% of your attention. He does, and he is successful. You, however, are not putting 100% into running your business. You spend half your energy worrying about his!"*