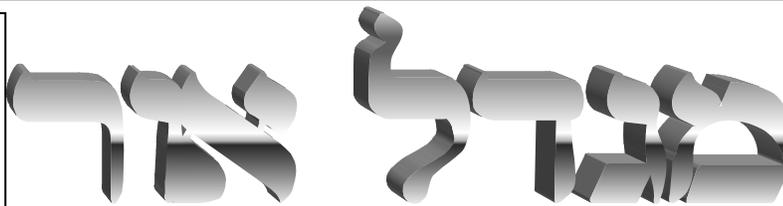


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התבר ר' אליעזר בן אריה יהודה ז"ל  
**Mr. Elie Davids ob"m**  
(of Washington Heights and Toronto)  
נפטר ר"ח כסלו תשנ"א  
By his children and grandchildren,  
the Davids and Gewirtz families

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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 4:18 - הדלקת נרות  
4:36 - שקיעה  
8:31 - זק"ש מ"א  
9:14 - זק"ש גר"א  
10:03 - סוף זמן תפילה  
4:35 - שקיעה  
5:20\* - צאת הכוכבים  
5:48 - צאת 72

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

### Did You Know?

Because Yaakov "tricked" Yitzchak in order to get the brachos, we would expect that Yitzchak would bear ill will towards his son.

However, immediately upon recognizing the reality of what had transpired, when Esav showed up demanding his bracha, Yitzchak accepted that what happened was the will of G-d and he declared that the one who had "come before" would indeed be blessed.

He didn't mention Yaakov by name, because it didn't matter who had been given the brachos. If Yitzchak gave them to someone other than he intended, that indicated it was meant to be and he was fine with bowing to Divine Providence.

As it was Divinely ordained, Yitzchak had no reason to be upset with Yaakov, and we see that Yitzchak blessed him when he sent Yaakov to Lavan for a wife.

Esav couldn't understand this. If Yitzchak was even still on speaking terms with Yaakov, and could bear to look him in the face, it must be that whatever Yitzchak was telling him outweighed the affront of having betrayed his father.

The only conclusion he could reach, therefore, to explain how Yitzchak could speak to Yaakov and send him for a wife, was that the Canaanite women were so distasteful to Yitzchak that this abhorrence outweighed the disdain he undoubtedly felt for the son who had tricked him.

**Thought of the week:**  
Consider the rights of others  
before your own feelings,  
and the feelings of others  
before your own rights.

”ויתרצו הבנים בקרבה ותאמר אם כן למה זה אנכי ותלך לדרש את ה'” (בראשית כה:כב)

**“And the boys pounded inside her and she said, “If so, why is it that I am? And she went to inquire of G-d.” (Genesis 25:22)**

The tumultuous wrestling of Yaakov and Esav even before their birth was greatly distressing to Rivka. Normally, twins have a symbiotic relationship and they are calm together. She asked other women if this movement was normal and they told her it was not. This constant struggle made her wonder what was happening so she went to seek counsel.

Where exactly she went, and the purpose of her going, is a matter of debate. First, let's discuss the purpose of her visit. Some commentaries say she went simply to find out what was happening, or whether she would indeed give birth. The Ramban comments that we only find the word 'drisha,' inquiring of G-d, to refer to prayer, and, in fact, the Targum Yonason ben Uziel says she went to the study hall of the great Shem (son of Noach) to have him pray for her. The answer she received was that she was carrying twins and they would indeed be born and rise to become powerful nations.

While some commentaries, notably Rashi, say that she went to Shem, others, such as the Ibn Ezra say she went to a Navi, perhaps even Avraham himself. The concept of going to a Talmid Chacham with a problem was well-established even then, for Talmidei Chachomim are considered an extension of HaShem Himself.

The question, though, is why Rivka didn't go to her husband Yitzchak, who was a navi, who was a Talmid Chachom, and if the purpose was prayer, would certainly be ready to pray for his wife's welfare and that of his unborn children?

To answer this, we simply have to look at the previous posuk. “And Yitzchak prayed on his wife's behalf, for she was barren, and HaShem answered him, and Rivka, his wife, conceived. This pregnancy was the direct result of Yitzchak's prayer. Had she gone to her husband and complained, she would have made him feel bad.

His intention in praying was not even that he should have children, but rather that Rivka bear children to him. The repeated mention of the word “*ishto*, his wife” further conveys that his prayers focused on giving her what she wanted, although it was something that he wanted too.

Whether she would ask him why she was in such pain, or whether she would ask him to pray for her again to have her pain eased, it would intimate or imply that his previous prayers were insufficient, or that somehow she blamed him for her suffering. At the very least, he might have felt bad that he did something which caused her pain, even if it was part of a greater good.

Therefore, Rivka could NOT go to her husband Yitzchak. She would have to go to another tzaddik, one who was further removed from the situation, in order to keep her husband from feeling bad for even a single moment.

*R' Moshe Feinstein z"l would generally leave the Yeshiva during the lunch break, and a different boy was honored each day with escorting him down the steps to a waiting car. One day, the boy, not realizing that the Rosh HaYeshiva was not settled in the car, slammed the door on R' Moshe's fingers.*

*He let out not a peep. A few blocks away, R' Moshe asked the driver to pull over, whereupon the sage opened the door and released the bloody fingers of his frail hand. The driver realized what had happened and exclaimed, “Why didn't the Rosh Yeshiva say something earlier?!”*

*R' Moshe explained that if he had cried out in pain, or even opened the door immediately, the boy who had done it to him would have felt terrible about what was clearly an accident. He therefore controlled himself not to react in any way, lest he cause pain to another.*

*He had trained his body to check with his soul before acting. This is exactly what Rivka did.*