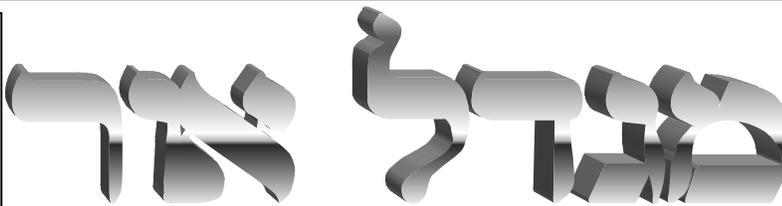


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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 5:33 - הדלקת נרות
- 5:51 - שקיעה
- 9:22 - זק"ש מ"א
- 10:04 - זק"ש גר"א
- 10:56 - סוף זמן תפילה
- 5:51 - שקיעה
- 6:33\* - צאת הכוכבים
- 7:03 - צאת 72

מולד כסלו - Sunday 12:14:04 PM

Rosh Chodesh is Sunday and Monday

\* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com and

Chabad.org

**Did You Know?**

While in Gar, land of the Plishtim, Yitzchak had much success. The Torah tells us (26:12) that he planted there and "found one hundred measures, and HaShem blessed him."

The commentaries explain that his crop yielded 100 times the expected amount. On top of that, the Torah says he was blessed *after* that. To this, they explain that not only did it produce much food, but he was paid a handsome price for it, making him even wealthier.

His fortune grew and the more it did, the more jealous and anxious the Philistines grew. Every time they fought with him, Yitzchak seemed to come out ahead. They understood what Chazal say that one should not fight with someone while he is riding high in success.

Instead of trying to come close to him and be his friend, however, Avimelech wanted a pact of non-aggression. This is because he misunderstood what a tzaddik is.

Unlike most people, the more successful a tzaddik is, the more he uses his resources to benefit others. He does not seek to rule over others, but rather to serve HaShem together with them. Had Avimelech understood the benefit of having a friendship with Yitzchak, he might have shared in the blessings that Yitzchak received from G-d.

**Thought of the week:**

**Let all your actions be for the sake of Heaven.** – Pirkei Avos

**...Especially the ones you do, "for the sake of Heaven."** – R' Menachem Mendel of Kotsk

**"ויתרצו הבנים בקרבה... ותלך לדרש את ה'. ויאמר ה' לה'..."** (בראשית כה:כג)

**"And the children struggled inside her... and she went to inquire of HaShem. And HaShem said to her..."** (Gen. 24:14)

Suffering a difficult pregnancy, and knowing this was not ordinary behavior for a fetus, as the kicking inside her happened precisely when she passed a house of idolatry or Torah study, Rivka went to seek G-d's counsel.

Rashi tells us she went to the Yeshiva of Shem, son of Noach. When the Torah continues that HaShem answered her, Rashi tells us it was Ruach HaKodesh, a holy spirit, speaking through Shem as the medium for the message.

In numerous instances, Chazal advise us to seek the counsel of sages, to go to a Chacham, when we have a problem. This seems to be what Rivka was doing. Why, then, does the Torah say she went to inquire "of G-d," and that "G-d said to her" if it was not G-d, but a man?

The posuk is worded that she went to inquire, "es HaShem," which would usually translate as "with G-d," but here means, "of G-d." Why did it not say, "mai'HaShem," meaning "from G-d"? which would have been clearer. The answer is that Rivka was teaching us just what kind of a wise person we are to seek out.

The Gemara in Pesachim (22b) says that Shimon Ha'amsuni explained every 'es' in the Torah to include something else. [For example – Honor (es) your father and mother includes your older brother.] However, when he reached the posuk, "Es HaShem Elokecha Tirah," which says "(es) the L-rd your G-d shall you revere," he retracted, saying there was nothing that could be considered adjunct to G-d and included in the command to revere Him.

It remained this way until R' Akiva came along and said it came to include Talmidei Chachamim, Torah scholars. He felt that Shimon Ha'amsuni's behavior proved that all he did and said was not for his own glory, but to fulfill the will of HaShem. By not forcing an explanation into the formula, he showed he was willing to abandon it if it wasn't G-d's truth. By retracting, he expressed his conviction that the purpose of Man in life is to do what G-d wants of him.

In doing so, Shimon Ha'amsuni answered the question of what could be adjunct to HaShem. It is the Talmid Chacham, literally the 'wise student', who makes himself completely subordinate to HaShem. His desires are not his own, but G-d's. His thoughts are the ones G-d puts in his mind and he works to bring the truth of Torah out for all to see, as this is what the Al-mighty wants. He is no longer merely mortal, but "of G-d."

This is what Rivka sought. She went to ask the advice of a sage who would not interpose between her and HaShem, but rather would be merely a conduit for her communication. In Shem, she found that pure instrument, as attested to by the Torah which tells us that it was G-d who answered her, and not Shem.

We can all emulate this example by asking ourselves frequently, "Is this what HaShem wants me to do, or just what I want to do?" When we begin to subjugate our own egos and desires to HaShem's will, we will find that we are not diminished, but on the contrary, we become one with G-d, and are worthy of being revered together with Him.

*Jews from around the world seek out R' Chaim Kanievsky Shlit"א, for advice, blessings, and help. Once, a fellow came to him for a bracha. He was in his 30's, single, and he desperately wanted to get married and have a Jewish family. R' Chaim is known for his brief responses, typically just the words, "Bracha v'hatzlacha," blessing and success. This time, though, he inexplicably added a line. "Your intended hasn't been born yet. Bracha v'hatzlacha." The man was visibly shaken.*

*A few months later, he came to tell R' Chaim he was engaged. His kallah was a giyores (convert) whom our Sages say is like a new-born child. She had not yet converted at the time of his last visit to R' Chaim, and thus had not "been born yet," just as the Chacham had said.*