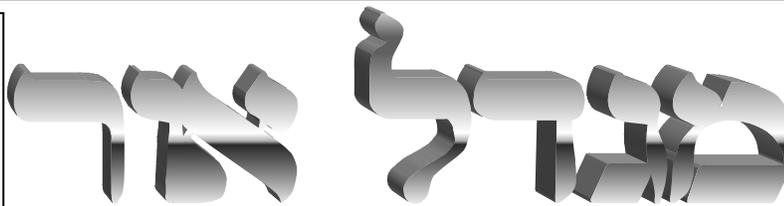


**What would G-d want you to do?**

Print, e-mail, and share Migdal Ohr with others. You'll be glad you did. E-mail 'Subscribe' to info@JewishSpeechWriter.com



This issue sponsored לע"נ החבר ר' אליעזר בן אריה יהודה ז"ל  
**Mr. Elie Davids ob"m**  
(of Washington Heights and Toronto)  
יארצייט ר' חכסלו-תנצב"ה  
By his children and grandchildren,  
the Davids and Gewirtz families

©2014 – J. Gewirtz

A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:14 - הדלקת נרות
- 4:32 - שקיעה
- 8:34 - זק"ש מ"א
- 9:17 - זק"ש גר"א
- 10:05 - סוף זמן תפילה
- 4:32 - שקיעה
- 5:17\* - צאת הכוכבים
- 5:45 - צאת 72

Shabbos 9:46:17 AM מולד כסלו -

Rosh Chodesh is Sunday

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com and EzrasTorah.org

**Did You Know?**

In this parsha, we learn that at the age of forty, Esav, the eternal playboy, married. Why? To settle down? To build a family? No. Because it looked good. His father Yitzchak had married at forty, so he married at the same age. It was part of his charade.

In the Haggada, we find that the Rasha, the wicked son, asks, "What is this service to you?" He is castigated and ridiculed. But why? He's asking the precise question the Torah says our children will ask?

The answer is that he is just like Esav. He sees what he is supposed to ask and says his lines on cue, as if he means it. Because he is too perfect, we recognize that it's just an act.

Yaakov, on the other hand, is like the wise son, who is interested in all the laws, and we tell him everything, down to the point that we do not eat anything after the Afikomen.

This helped him here, as some commentaries explain that this episode took place on Pesach and once Yitzchak had eaten from "all" Yaakov's food, including the Afikomen, he could no longer taste Esav's food, thus foiling his attempt to get a blessing.

**Thought of the week:**

Sir, my concern is not whether G-d is on our side; my greatest concern is to be on G-d's side, for G-d is always right. — Abraham Lincoln

”ויתרד יצחק חרדה גדולה עד מאד ויאמר מי אפוא... ואברכהו גם ברוך יהיה.” (בראשית כז:לג)

**“And Yitzchak trembled a very great trembling and said, ‘Who – where – is the one who brought me food... and I blessed him. He shall also be blessed!’” (Beraishis 27:33)**

With advancing age, Yitzchak felt it was time to pass along the blessings of Avraham to his children. He intended to give the blessings of wealth and prosperity to Esav, so he might support his brother Yaakov in Torah study and thereby earn a share in it.

Rivka understood that Esav would not use the blessings properly and sent Yaakov to get the brachos in his brother's place. Knowing that Yitzchak, though blind, would attempt to ensure that he was blessing Esav, Yaakov, at his mother's behest, put on animal skins to make his arms and neck hairy like Esav's were.

As the drama unfolded, Yaakov was indeed blessed by Yitzchak and walked out one door just as Esav entered the other. When Yitzchak became aware that he had been fooled, he began to tremble. The Midrash tells us that when Esav walked in, Yitzchak beheld the stench of Gehinnom, the abyss open beneath his feet. He was perplexed at what had happened, but when he realized the truth, Yitzchak said that he had given the other person (Yaakov) the blessings knowingly, and he would indeed be blessed.

Chazal explain that Yitzchak was agreeing to the blessings and that it should not be considered that Yaakov had gotten them only through deception. What Yitzchak conveyed in those few words, “he shall be blessed,” is a great lesson.

Despite his greatness, and the fact that he had felt Yaakov's arms and neck, as well as smelled the familiar smell of Esav's special garment, Yitzchak was foiled in his plans to bless Esav. He was momentarily stunned as the gravity of the situation hit him, namely that he had been so close to making a grievous error but HaShem intervened.

The opening of the abyss was the moment when Yitzchak pondered all his decisions and wondered if perhaps he had been wrong in any of them. He was entirely willing to believe that despite all his good intent, and his efforts, he might not have done what HaShem wanted him to do. He could have been – wrong!

By confirming Yaakov's blessed status, Yitzchak was subordinating his desires to HaShem. Not because he chose to deny his own wishes out of deference to G-d, but because if HaShem desired something different than Yitzchak did, it was Yitzchak's desire to change and be in tune with the Al-mighty.

Often we have desires and wishes that are at odds with the Torah. This is natural. We then have to become supernatural, rising above our animal instincts, to recognize what the Torah teaches is HaShem's will, and directing our will that way, so that we fall in line with His way of thinking. Then we will indeed be blessed.

*While most of us know that Noah built an ark and that he and his family were the only ones to remain alive, we most likely think that no one else believed a flood would come or thought of building an ark. This is not the case.*

*R' Shmuel Florintin z"l, author of the Minchas Shmuel and talmid of R' Chaim of Volozhin, says that there were others who made boats. However, their boats were destroyed and they drowned, while only Noah's boat remained intact.*

*Simply understood, the ark had to be supernatural to withstand the elements: boiling hot rain that melted even stone; the debris of the world floating and slamming into it. But there's more.*

*The people who built boats did not do it because Noah made them realize they had angered HaShem. They were hedging their bets and facing G-d's wrath and will on THEIR terms, not His. That is a losing proposition, as they found out the hard way and died with everyone else.*