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A publication dedicated to Harbotzas Torah

Zmanim for שבת

- Wesley Hills, NY
4:13 - הדלקת נרות
4:31 - שקיעה
8:43 - זק"ש מ"א
9:19 - זק"ש גר"א
10:07 - סוף זמן תפילה
4:31 - שקיעה
5:13 - צאת הכוכבים
5:43 - צאת 72

! אנטען שבת!

Did you Know?

If Yitzchak davened for Rivka to have a baby and was answered, why couldn't he daven that her pain stop? Similarly, when Avraham heard about the planned destruction of Sodom he davened to avert the disaster, yet when he heard that his children would be in Golus in Egypt he didn't try to stop it. Why not? R' Tzadok in Tzidkas HaTzaddik explains that every *yerida*, every difficulty, is an opportunity for growth. Just as a hole which is dug deeper now has the capacity to hold more, so can a person grow greater from hardship or even failure. R' Hutner in Pachad Yitzchak comments that golus Mitzrayim was decreed before Klal Yisrael even existed. We therefore see that it was not a punishment, but rather an opportunity for growth and refinement. We therefore understand that rather than trying to daven and remove the hardship, Rivka instead chose to go to Shem to find out what HaShem wanted her to gain from the hardship so she could utilize it for growth as it was meant. As Chazal say, no seed ever grows until it has first rotted and broken down.

Based on a shiur heard from
R' Yisrael Reisman Shlit"א

Thought of the week:
Pain is inevitable; suffering is optional.

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

“The children clashed inside her, and [when this happened] she said, “If this is so, why did I desire this?” She [then] went to inquire of HaShem.”

There is a very important lesson for us to be found in this story. Superficially it would seem that, as the pregnancy was very difficult, Rivka was complaining about the discomfort and wishing she had not become pregnant, or even more shocking, that she might die instead.

The meforshim explain that Rivka consulted with other women and discovered that her situation was different from that of other women, and that her pain and the sensations she felt were abnormal. It was this that made her question the wisdom of the desire to become pregnant in the first place. Obviously, she was somehow different than other women.

What is very telling about this is what she chose to do about her situation. Today, a woman involved in a high-risk pregnancy might go to a series of specialists, follow a regimen of bedrest and perhaps maintain a restricted diet. She would follow the advice of her doctors to protect herself and her baby.

Not so Rivka. She went to the source of all information, and tried to determine why her pregnancy was different. She inquired of the navi of HaShem what He had in store for her. Unlike Asa HaMelech who when afflicted with disease ran to his doctors, and was later punished for this, Rivka understood that the source of her discomfort was a Heavenly decree. She therefore went to find out what was different, and what she could do about it.

The Ramban says the word *lidros* does not mean ‘to inquire’ as Rashi explains, but to pray, as he finds that expression in several pesukim. Again, the lesson here is the recognition of the source of all things, and realizing that HaShem is behind all of it. Rivka hoped that by davening, she would be granted Divine mercy, or at least some insight.

The Kli Yokor comments that when the baby inside her tried to get out both at the Bais Midrash and at the house of idolatry, she feared that perhaps this might imply Chas V'Shalom that two entities were in charge of the world, HaKadosh Boruch Hu and another. In that case, what made her any better than any other woman who served Avoda Zara? Therefore, she made a pilgrimage to learn more of G-d's essence and get a better understanding of Him.

The resounding lesson is this: when we experience bitterness, we must look to the true source of this pain and try to understand its nature and purpose. If we don't see HaShem's fingerprint in the situation, then we need to look harder because the flaw lies in us and in our perceptions.

What we will find is the ultimate unity that is the Al-mighty, and the peace of knowing our distress is for a good purpose: to create righteous Jews, be they our children or ourselves.

There once was a king who offered a prize to the artist who would paint the best picture of peace. Many artists tried but the judging came down to two final entries.

One picture was of a calm lake, a perfect mirror for peaceful towering mountains all around it. Overhead was a blue sky with fluffy white clouds. All who saw this painting thought it was a perfect picture of peace.

The other submission had mountains, too. But these were rugged and bare. Above was an angry sky, from which rain fell and in which lightning played. Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all.

But when the king looked closely, he saw, behind the waterfall, a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest - in perfect peace.

The king chose the second picture. “Because,” explained the king, “peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart. That is the real meaning of peace.”