



Sponsored in Honor of the Bar Mitzvah of  
**Yosef Weiss**  
May you bring nachas to your parents,  
Moish and Sorale, your grandparents,  
Chaim Mordechai and Devorah Weiss and  
Abe and Malkie Konstam, your great-  
grandmother Rivchu Weinstein  
And, of course, the Ribono Shel Olam.

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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

4:09 -	הדלקת נרות
4:27 -	שקיעה
8:50 -	זק"ש מ"א
9:26 -	זק"ש גר"א
10:13 -	סוף זמן תפילה
4:28 -	שקיעה
5:10 -	צאת הכוכבים
5:40 -	צאת 72

Times Courtesy of MyZmanim.com

On Motsai Shabbos we begin to include *V'sain Tal Umatar* into the *Shemonah Esrei*. If one became aware, after he had completed the Bracha of *Mevaraich HaShanim*, that he had omitted *Vesain Tal Umatar* he should wait to insert it right before *Ki Ata Shomeah in Shema Koleinu*. If he had already completed the bracha *Shomeah Tilah*, he may insert it before saying *Retzei*. If he had already begun *Retzei* he must return to the Bracha "*Boraich Aleinu*", which is the proper place for *V'sain Tal Umatar*. If he had already completed the *Shemonah Esrei* and stepped backward, then he must repeat the entire *Shemonah Esrei*. In any situation in which a person must repeat the entire *Shemonah Esrei*, he may fulfill his obligation by listening to every word of the *Chazzan's* Repetition from beginning to end, with the intention of thus fulfilling his obligation. (It is advisable to repeat 101 times [at the very least 90 times]: *Ves Kal Minei Svuasa Letova Vesaen Tal Umatar* so as to make the inclusion of *Vesain Tal Umatar* habitual and fluent, thus eliminating any future doubt as to whether one included *Vesain Tal Umatar* in the *Shemonah Esrei* or not.)

Source: - Ezras Torah Luach  
EzrasTorah.org

Next Shabbos is the first day of Chanukah. Preferably one should daven Mincha on Friday before lighting Chanukah candles, but it is better to light before Mincha than to daven without a minyan.

**Thought of the week:**  
Religious observance should make you feel good, but never make you feel "better".

”כהתאמרון לאדני לעשו כה אמר עבדך יעקב עם לבן גרתי ואחר עד עתה” (בראשית לב:ה)

**“This is what you should say to my master, Eisav: 'Your servant, Yaakov says, I lived as a stranger with Lavan, and was delayed until now.'”**

Yaakov had bought the birthright from Eisav and was blessed by Yitzchak to rule over his brother. Despite this, we find that Yaakov called Eisav his master. While saying it to Eisav is simply the smartest thing to do, we find that Yaakov used this phrase when speaking to his messengers. He didn't say, "Tell that scoundrel that 'his servant' says such and such." Rather, he matter-of-factly stated that Eisav was his master.

The Ibn Ezra says that Yaakov spoke this way until it was clear to his men that Eisav was [Yaakov's] master and would therefore speak to him with deference and respect. In other words, in order for their words to Eisav to be convincing, they had to believe it themselves.

Following that line of reasoning, though, when Yaakov called Eisav his master, he would have had to believe it himself, or else his messengers would not be convinced, and their performance in speaking to Eisav would be less than convincing. This is a key lesson in influencing people. If we wish for them to follow a certain path, we must tread it ourselves.

But how could Yaakov consider Eisav his master? Eisav was a rasha, a wicked man who despised holiness. He gave up the heritage of his father and grandfather and pursued physical gratification. Yaakov sat and studied all day; Yaakov was scrupulously honest despite the trickery of Lavan; and he himself bore witness that he did not learn from Lavan's ways. How can he possibly call Eisav his master?

The Ramban says that Yaakov afforded Eisav the honor which a younger sibling affords the firstborn, which is similar to that which a child affords his parent, from whence this obligation is learned. When it comes to his parents, the poskim explain that one has the obligation to think of them as unique, special, and the best at something. It is part of the honor due to them.

To Eisav, Yaakov afforded similar honor. We know that Eisav surpassed every other person on earth when it came to *kibud av*, honoring his father. In fact, it was the merit of this mitzvah which Yaakov feared would stand in Eisav's stead against him. If he focused on this aspect, Eisav truly was his master, having achieved a greater level in this single mitzvah. Even if Yaakov had matched Eisav's level of *kibud av*, Eisav was a rasha yet still managed to excel in this trait. As the Ramban writes in his famous *iggeres*, "if you see someone who is not as learned as you, you must see him as greater than you for if you sin you are deliberate while his sin is unintentional." Mastering *kibud av* when the rest of his life was sinful was a great feat.

What this means is that we can find good in anyone or any situation if we only look hard enough. It may be farfetched, it may be unlikely, but it is possible. A person may look at his parents and find a single act in which they excel, and even if they are mediocre or worse in every other aspect, his respect for them should be driven by their excellence in that one area.

When we look for the good in a difficult state of affairs, we will find it, no matter how small the benefit seems. By focusing on a single bright spot, we can illuminate the entire situation. If we do that, not only will we believe it, but this wonderful trait will be passed on to those who watch us most closely, and then our children will truly have something wonderful to say about us.

*When R' Yechezkel Abramsky z"l was a dayan in London, his lectures were attended by many people. Another dayan, whose lectures were rather sparsely attended, questioned him.*

*"We both know," began his colleague, "that I can learn just as well as you can. We also know that you speak English just as poorly as I do. Why, then, is it that people flock to your shiurim but nobody comes to mine?"*

*"The difference," said R' Chatzkel with a smile, "is that when you lecture, you think about how poorly you speak. When I get up to talk, on the other hand, I'm focused on how well I learn."*