**Parshas Toldos - ויאהב יצחק את עשו**

**C.P.R. –Chinuch, Parenting, Re-Energizing**

Yitzchok’s affinity for Eisav, was כי ציד בפיו. Rashi and Targum Unkelos explain that, Yitzchak appreciated Eisav’s devotion to providing Yitzchok with delicious, fresh meat from his hunting expeditions. Yitzchak also seemed to encourage and tolerate Eisav’s confrontational questions that challenged the logic behind the Torah’s Mitzvos. Surely Yitzchak was not blind to Eisav’s rejection of a Torahdikeh lifestyle. Certainly Yitzchak was not so gullible, that he didn’t realize that Eisav’s questions were a poor attempt to convince him of Eisav’sDikdukB’Mitzvos. Also notable, is the Pasuk’s description of Rivka’s love for Yaakov, ורבקה אהבת את יעקב, without stating the reason, unlike Yitzchok.

If ever there was a study in Parenting, surely it is this family dynamic. The older brother with at-risk behavior and the younger, diligent, well-mannered sibling, on track for Gadlus. The father, the GadolHaDor, product of a home filled with the presence of the Shechina, patiently tolerates the wayward son. The mother, with a less than privileged family background, has no truck with Eisav’s attitude. What was behind Yitchak’s approach – clearly calculated, in encouraging Eisav? Why did Rivka choose to focus her love, so one-sided, on Yaakov?

Yitzchak demonstrates a text-book Chinuch methodology, by drawing on Eisav’s strengths, whatever they may be, to encourage him to direct those talents to a positive end. Yitzchak doesn’t castigate Eisav for behavior that doesn’t jive with their hopes for YiddishehNachas. Instead, Yitzchak banks on the fact that Eisav, though challenging and questioning the supremacy of Torah, still maintains a relationship – even though negative – with his father. He isn’t leaving his parents, even though they cramp his style. Eisav still values his father’s approval. He still remains connected. A parent or educator has to know when to demand strict compliance and when it is worthwhile to overlook misdemeanor. Perhaps, with patience and an overabundance of tolerance, even for the intolerable, Eisav will find a place in the world of Torah and YirasShomayim. If Eisav didn’t reject Yitzchak and just leave, Yitzchak will not cut him off by throwing him out the door.

Rivka Imeinu, though, begs explanation. Why didn’t Eisav receive any consideration from her? Why the out-and-out, undiluted and unequivocal, ורבקה אהבת את יעקב? In SeferShoftim, in teaching us the circumstances that led to the birth of Shimshon, we learn that Shimshon’s mother was instructed by the Malach to raise Shimshon as a Nazir, for he would be the Chosen One to bring about Klall Yisroel’s salvation from the Pilishtim. She dutifully reported the visage of the Malach to her husband Manoach, and the special instructions for Shimshon’s upbringing. However, she never revealed Shimshon’s heaven-directed future as the מושיע ישראל. That revelation, was only told to her. There was no indication that Manoach was to be privy to that part of the נבואה. Similarly, Rivka, in her distress of ויתרוצצו הבנים בקרבה, went לדרוש את ה', to understand Hashem’s intentions through the spirit of prophecy in בית מדרשו של שם. The playboard of the contention between Edom and Yisroel was laid out before Rivka. ולאם מלאם יאמץ ורב יעבד צעיר– one’s might shall surpass the other’s, the elder will serve the younger. Rivka knew that all the effort to success was meant to be directed to Yaakov. Yaakov, alone, was destined for supremacy. If Eisav were to be empowered, it would only magnify the struggle for preeminence.

The effort to be מחנךour children, and re-energize our own selves to achieve our life goals, is a defining feature of Klall Yisroel. The HeiligehPiasecznaRebbeHy”d, left us a priceless legacy in his landmark work, ChovasHaTalmidim. In introducing the sefer, the Rebbe explains that Chinuch means the effort we make to help a child or Talmid, or ourselves, “realize the latent potential that is inherent in every Yid”. R’ Avigdor Miller zt”l used to emphasize that to educate, means to educt – to derive and draw out that which is within. Education does not mean to endlessly lecture and instruct. “It means לגדל ולפתח את טבעו והכשרתו- to nurture and enable the inherent character and talents that lay dormant within, and to develop them.”

There are some tough kids out there, with tough issues and difficult circumstances. So many, among the adult population as well, are far from where they ought to be. However, the RuachHaKodesh is there. We are the Yaakov children, destined for greatness. Within each and every one of us lays concealed, often under deeper and deeper layers, a Heiligeh and radiant Neshamah, waiting to be discovered, uncovered, extracted and revealed, to shine in all its brilliance. Then, even the child most unlikely to succeed, “can flourish and become a devoted Eved Hashem, with a yearning for Torah that comes from deep within his heart and soul”.

The potential that was revealed to Rivka and Shimshon’s mother, is no secret for us. Our mothers and fathers, grandparents, Rabbeim, Rabbonim and Moros must know, we all must know, that there is greatness, lying dormant in each and every Yid, waiting for the Chinuch that will enable and empower us to shine forth. Give the kid and yourself all the chances he and all of us need.

Have a wonderful Shabbos and a LechtigehChodesh, yk

**L’RavchaD’Milsa Weekly Almanac**

**Shabbos Kodesh Parshas Toldos -2 Kislev**

**RavAharon Kotler** (1892-1962), Rosh Yeshivas BaisMedrashGovoah, Lakewood. The son of Rabbi ShneurZalman Pines, RavAharon was known as the "Shislovitzeriluy." At 14 he entered the Slobodkayeshivah, where he learnt under the Alter and HaRav Moshe Mordechai Epstein. He also heard shiurim from Rav Baruch Ber, who had his own yeshiva in one of the suburbs of Slobodka. He married the daughter of R. IsserZalman Meltzer, head of the yeshivahEtz Chaim in Slutsk, and became his assistant (1914). Even before he was 25 years old, he became one of its rosheiyeshivah. After the yeshivah's forced transfer to Kletsk in Poland – due to the Bolchevik takeover and religious persecution (1921), RavIsserZalman emigrated to ErezYsrael, and Rav Kotler directed the Etz Chaim for 20 years. With the Soviet occupation of Poalnd in 1939, Rav Kotler escaped first to Kobe, Japan, then to the United States (April, 1941). Reb Aharon assumed a leading role in the operations of the Vaad Hatzoloh. Under his leadership, Beth MedrashGovoha opened in a converted house in Lakewood, New Jersey in April 1943, and the yeshiva and kollel student body increased from the original 14 to 140 in 1962, the year of Reb Aharon'spetiroh. Reb Aharon also headed ChinuchAtzmai, the network of Torah day schools in Israel, founded in 1953, and he took over the leadership of Torah U'Mesorah, the American day school movement, after the death of its founder HaRavShragaFeivelMendelowitz. He also headed AgudasYisrael'sMoetzesGedoleiHatorah.

**RavNosson Meir Wachtfogel**, the Lakewood mashgiach (1910-1998). RavNosson was born in Kuhl, Lithuania. His father, R' Moshe Yom Tov was one of the 14 original students of the yeshiva in Slutsk. (Another of these students was R' Aharon Kotler). RavNosson himself began his education in the yeshiva in Kelm. When he was fifteen, he came to the United States - his father had accepted a rabbinic post in Montreal - and enrolled in Yeshivas Rabbenu Yitzchak Elchanan (forerunner of the Talmudic division of Yeshiva University). After two years there, he returned to Lithuania to study at the Mir Yeshiva. He also studied under R' Shimon Shkop, and in Kamenetz, under R' Baruch BerLebowitz. Beginning in 1941, R' Nosson joined the Kollel he lead in White Plains, NY with R' Aharon Kotler to develop the Lakewood Yeshiva. He left several children, including R' ElyaBerWachtfogel, rosh yeshiva of the Yeshiva Zichron Moshe in South Fallsburg, New York.

**Sunday, Parshas Vayeitzay -3 Kislev**

The **seferPneiYehoshuah**(1702),came to be when there was a terrible catastrophe on this day in the town of Rav Yaakov Yehoshua Falk, the author of the Pnei Yehoshua, who was then 22 years old. A fire ignited a barrel of gun fire which caused a tremendous explosion killing 36 people including the PneiYehoshua's wife and daughter. The Pnei Yehoshua himself was caught in the wreckage and made a promise to learn the depths of Torah day and night if he managed to survive. Survive he did and shortly thereafter he began writing his famed work.

"From the time the ChiddusheiHaRashba was printed no sefer was a great as that as the Pnei Yehoshua." This was quoted by the AvneiTzedek in the name of the ChasamSofer whose every word was measured and precise without exaggeration. Revered in the Yeshiva world, the SeferPnei Yehoshua has earned itself a special place on the Shtender as a symbol of of excellence.

**Tuesday, Parshas Vayeitzei - 5 Kislev**

***The Leonid meteor shower*** *takes place every November, as our world moves through space, crossing the orbital path of Comet Tempel-Tuttle, the parent comet of the Leonid meteor shower. The best time to view the Leonids is just after midnight and right before dawn. In 2015, scientists believe that observers in Asia and Middle East will have the best chance of viewing the meteor shower after midnight on November 17. Those in North and South America, Europe and Africa are expected to have a better view of the Leonids on the night of November 18.Best viewed away from city lights.*

**The Maharsh”ah**Rav Shmuel Eliezer HaLeviEidels or Eidles, (1631 or 1636); born in Krakow in 1555. His father, Rav Yehuda, was an eminent talmidchacham who descended from Rav Yehuda Hachassid, as well as from RavAkivaHakohen Katz, the father-in-law of the ShelaHakadosh. His mother was the granddaughter of Rav Yehuda Loewe, the Maharal of Prague. RebbetzinEidelLifschitz of Pozna, the wealthy widow of Rav Moshe Lifschitz, the rav of Brisk, made a match between her daughter and the Maharsha. She also supported her other son-in-law, Rav Moshe Ashkenazi, author of Zichron Moshe, with whom the Maharsha studied. In appreciation of his mother-in-law's efforts, the Maharsha added the name Eidels to his own name, and from then on called himself Shmuel Eliezer Eidels. RebbetzinEidel passed away in 5368 at the age of 100. During his years as rosh yeshiva in Austroha, the Maharsha compiled his monumental ChiddusheiHalachos and ChiddusheiAggados on Shas.

**Rav Baruch Ber** Leibowitz, Rosh Yeshiva of Kamenitz (1867-1940). He was born in Slutzk to Reb Shmuel Dovid Leibowitz, who was a close follower of the Rav of Slutzk, Rav Yosef BerSoleveitchik. At the age of 16, he went to Volozhin and became the talmidmuvhak of Rav Chaim Brisker. In 1903, he was invited to be Rosh yeshiva of Kenesses Beis Yitzchak in Slobodka. During World War I, the yeshiva moved to Minsk, and in 1921, to Vilna. Finally, in 1926, it moved to Kamenitz. He was the father-in-law of Rav Reuven Grozovsky, who became his successor. He authored Birkas Shmuel on Shas.

**Wednesday, Parshas Vayatzay - 6 Kislev**

**Rav Chaim Michoel Dov Weissmandel**, Rosh Yeshiva Nitro (Mt. Kisco, NY) yeshiva, Holocaust rescue activist. Author of Min Ha Metzar on the Holocaust (1957). He was known for his brilliant mind and vast intellect. RavWeissmandel possessed an amazing breadth of knowledge in ChochmasHaTorah numerous areas of science, mathematics and engineering. He was the son-in-law of the Nitra Rov, Rav Shmuel DovidHaLevi Ungar. The Nitra Yeshiva was the only continually operating Yeshiva in Europe under the Nazi occupation. The Yeshiva became a safe haven for fugitives from the Gestapo as the Yeshiva attained a virtual foreign embassy-like status. RavWeissmandel worked tirelessly to stop the Nazi Final Solution in the face of a wall of apathy and political bickering. It was RavWeissmandel’s cables and secret messages with detailed maps of concentration camps that alerted the world to the unimaginable horror of the Holocaust. The failure of his stonewalled efforts to save lives haunted him for the rest of life.