



Adapted from the sefer **חמין במוצאי שבת** and **חדוותא דזעיר אנפין** collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Toldos 5770

In this week's *Parsha*, Rivka Imeinu tells Yitzchak Avinu why she wants to send Yaakov Avinu to her brother Lavan's house. (בראשית כ"ז:מ"ו)

ותאמר רבקה אל יצחק קצתי בחיי מפני בנות חת אם לקח יעקב אשה מבנות חת
כאלה מבנות הארץ למה לי חיים.

And Rivka said to Yitzchak - I am sick of my life because of the daughters of Cheis. If Yaakov takes a wife from the daughters of Cheis, why do I need to live?

Many *mefarshim* ask why Rivka didn't simply tell Yitzchak the real reason behind her desire to send Yaakov away, i.e. that Eisav planned to kill Yaakov. Each commentator addresses the question in a different way.

The *Ohr Hachaim Hakadosh* writes:

She did not want to reveal the matter to Yitzchak so as not to transgress the Torah's commandment to refrain from speaking *rechilus* (negative gossip and talebearing). Therefore, she presented another reason to Yitzchak. However, by revealing Eisav's intentions to Yaakov, she didn't transgress. She fulfilled the mitzva of (ויקרא י"ט:ט"ז) — לא תעמד על דם רעך — Do not stand idly by the blood of your friend (when he is in danger)

This *peirush* of the *Ohr Hachaim Hakadosh* is an astounding *chidush* that affects each and every one of us. According to his explanation, Rivka was forbidden to speak *rechilus* even about a *rasha* like Eisav, even though she would be speaking to Yitzchak Avinu about their own son.



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We must realize that it is as forbidden to speak *rechilus* about a *rasha*, as it is forbidden to speak *rechilus* about a *tzadik*. We also have to realize that it is forbidden for a wife to speak *rechilus* about her child to her husband unless it is for *toeles* - positive purpose.

Parents often allow themselves to speak *lashon hara* and *rechilus* about their children, because they mistakenly assume that the laws of *shemiras halashon* don't apply to those circumstances. This is a grave error.

Someone who speaks *lashon hara* about their son or daughter, even if the child is truly a *rasha*, transgresses the Torah's command to refrain from speaking *lashon hara* or *rechilus*. The fact that they are parents won't save them from the punishment of *Gehinnom*.

Therefore, parents who wish to discuss their children's lives with each other must be careful to share only the information that is necessary, and that will result in *toeles* - positive benefit to the children.

Parents who are careful with this, will merit to raise their children,
לתורה, לחופה, ולמעשים טובים, ולרוות מהם רוב נחת יהודית אמיתית אכ"ר



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