

Yitzchak love Eisav because game was in his mouth. (25:28)

Horav Chaim, zl, m'Chernowitz, author of the *Be'er Mayim Chaim*, had a son who had gone off the *derech*. Nonetheless, *Rav* Chaim did not turn his back on him, treating him in the same loving manner that he manifest towards his other children. He would say, "I ask of Hashem that He act towards his sons in the same manner that I act towards mine. Thus, when Jews sin and are deserving of censure, Hashem will have mercy on them."

Horav Meir, zl, m'Premishlan was a disciple of *Rav* Chaim and acutely aware of his revered *Rebbe's* love for his son – despite the son's poor choice of religious lifestyle. *Rav* Meir felt that his *Rebbe's hanhagah*, customary practice, in dealing with his son (thereby intimating to others who are confronted with a similar trying circumstance to act accordingly) is alluded to in the *pasuk*: "Yitzchak loved his son, because game was in his mouth." *Yitzchak Avinu* employed the love that he maintained toward Eisav, as his own *tzayid b'fiv*, game in his mouth, validating factor, to appeal to Hashem. Yitzchak could say, "Hashem, I love Eisav, despite his nefarious behavior. I ask You to do the same for *Klal Yisrael*."

The *Chafetz Chaim (Shemiras HaLashon)* quotes the *Zohar HaKodesh*, who says: "One who is in the habit of guarding his tongue, and seeks to justify the behavior of his fellow, the Ministering Angels will (likewise) validate his behavior before Hashem."