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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:41 - פלג המנחה
- 7:52 - הדלקת נרות
- 8:10 - שקיעה
- 8:52 - זק"ש מ"א
- 9:28 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 8:10 - שקיעה
- 8:52 - צאת הכוכבים
- 9:22 - צאת

Times courtesy of MyZmanim.com

אונטען שבת!

Did You Know?

The Torah warns us against becoming too successful and rebelling against HaShem. The pesukim (8:12-14) tells us "Pen tochal v'savata, Lest you eat and be full... and your heart will become uplifted and you forget your G-d." The Kli Yakar says the word savata is past tense, and the proper word would be tisba. Rather, he explains that the Torah is warning us against luxuries and excesses. "Lest you seek out luxuries and eat even after you are already satisfied." The same goes for building good houses to live in where it says, 'yashavta,' Lest we build bigger and better homes although we already have homes that meet our needs. In Devarim, (2:3) the Kli Yakar addresses anti-semitism and states that until Moshiach comes, we should try to be modest and hide our success from the descendents of Yishmael and Eisav for they feel that it is their hatzlacha we have stolen, through Yitzchak and Yaakov, and this angers them greatly. Instead, he writes, "In these generations, (400 years ago already!) a man who has a hundred coins, shows off in fancy clothing and magnificent home, as if he had many thousands of coins. This stirs up resentment among the surrounding nations and is the source of all the pain and trouble we find ourselves in. One who is enlightened will understand and take a lesson."

Thought of the week:

There is a huge difference between earning a great deal of money and being rich.

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ארץ אשר לא במסכנת תאכל בה לחם לא תחסר כל בה (דברים תט)

"A land where you will not eat bread in poverty; you will not lack anything there."

The Gemara in Pesachim (3a) discusses the words used by the Torah and derives that one should avoid negative speech (alternatively: one should always use a clean expression) from the fact that the Torah went out of its way to say, "that which is not tahor (pure)," rather than to say, "that which is tamei (impure)."

If the Torah is trying to relate that we will have everything we need in Eretz Yisrael, why couch it in these negative terms? Why mention poverty and lack at all instead of simply saying, "you will eat bread in comfort and have everything you need"?

The Gemara in Taanis (4a) expounds on the end of this verse, which states, "a land whose stones are iron and from whose mountains you shall mine copper." It says not to read it as stones (avaneh'ha) but builders (boneh'ha), and it refers to the Torah scholars who are involved in building the world (through their holy pursuit) and who sharpen each other like iron.

The Kli Yakar asks why Chazal saw fit to explain this posuk in this fashion. He answers that this posuk began talking about bread, interrupted with stones, and the next posuk went back and spoke about eating and becoming full.

It must be, he explains, that these verses are discussing the ways of those dedicated to Torah who make do with bread in salt (Avos 6:44). It is not because there is poverty and they are forced to live with meager rations, but rather it is because they are so dedicated to Torah that it is their sole desire. Instead of learning about korbanos and thinking about eating meat, they are satisfied with bread. Yet, this does not weaken them, and they remain strong like iron, for Torah grants them endurance and strength.

Now we can explain why the Torah phrases the posuk as it does. When one lives in Eretz Yisrael as it should be, dedicated to Torah and Avodas HaShem, he doesn't look to become wealthy or to accumulate physical belongings. When a Torah Jew looks at his situation, he doesn't see himself lacking wealth. Rather, he says, "Boruch HaShem, I am not starving. I am not lacking things." He realizes that HaShem gives him all he needs.

Therefore, when he eats, no matter how much or how little it is, he is satisfied, and praises HaShem for caring for all his needs. In the daily brachos, we say, "Blessed are You HaShem... Who has provided me all I need." How many of us say it automatically without thinking what it means? Now that we have learned this posuk, we can really look at our situations and realize that we have so much, and the situation is not dire at all. At that point, we can still ask for more if G-d deems it good for us. If our focus is G-d, not ourselves, we will be satisfied and blessed.

A family descended from R' Elimelech of Lizhensk had a copy of his sefer, the Noam Elimelech, which they cherished as not only a family heirloom, but a sort of "good luck charm."

One of the sons, an attorney, had a very significant case with the potential for a large cash payout to his client. His share of the award would be enough to make him a rich man, and he brought the sefer with him to court on the day of the jury's decision. He was sure the power of his saintly grandfather in Heaven would help him prevail and succeed in this endeavor. He was therefore shocked when the jury awarded his client nothing -- not a penny.

He was devastated and called his father. "I don't know what happened," he moaned. "I was sure I had the case wrapped up, and I even brought the Noam Elimelech with me to court for good luck!" Much to his dismay and confusion, his father began laughing. "What are you laughing about?" he asked. "Didn't I tell you I could have made millions on this case? And the Noam Elimelech was no help at all!"

"I'm sorry for laughing," replied his father, "but I think it's funny you brought the Noam Elimelech with you for luck. Did you ever open the sefer? In it, R' Elimelech expresses his prayer to HaKadosh Boruch Hu that none of his descendents should ever be burdened by becoming wealthy!" (As heard from R' Y. Reisman Shlit"א)