



This issue sponsored by  
**Moishy Spilman** of  
**ConnectNet.info**  
Never underestimate the power  
of a network.  
Sponsor an issue for \$36.  
Info@jewishspeechwriter.com

©2006 - J. Gewirtz

A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 5:50 - הדלקת נרות
- 6:08 - שקיעה
- 9:21 - זק"ש מ"א
- 9:57 - זק"ש גר"א
- 10:51 - סוף זמן תפילה
- 6:07 - שקיעה
- 6:49 - צאת הכוכבים
- 7:19 - צאת 72

מולד מרחשון - 8:21:07 AM Sunday

**אגטען שבת!**

**Did you Know?**

HaShem rested on the seventh day, and He blessed us with the mitzvah of keeping Shabbos in commemoration of it. If one were to keep all the Biblical requirements of Shabbos, he would still be able to continue his normal lifestyle and business with only minor changes. The Chachamim therefore instituted myriad gezeiros to protect the sanctity and spiritual feel of the Shabbos, so that we might appreciate this tremendous gift. One thing that we must change on Shabbos is our manner of speech. Based on the posuk, "v'daber davar," we are commanded that our speech on Shabbos not be like that of during the week. Therefore, one may not say on Shabbos that he is going to do something after Shabbos which would be prohibited to do now. For example, one should not say, "I am flying to Israel tonight," or "I am building a shed tomorrow." Business should not be discussed, nor should mundane things such as politics and sports. Rather, we should fill our Shabbos words with kindness to others and the sweetness of Torah. Also, because of V'daber davar, and the need to keep Shabbos special, one is forbidden to tell a non-Jew to do forbidden actions on Shabbos unless specific guidelines are followed.

**Thought of the week:**

You may call for peace as loudly as you wish, but where there is no brotherhood there can in the end be no peace.

Spread the word! Distribute Migdal  
Ohr in YOUR shul!  
Get it in PDF, just e-mail  
info@jewishspeechwriter.com

**"וַיֹּאמֶר אֱלֹקִים יְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה הַיַּבֶּשֶׁה וַיְהִי כֵן"** (בראשית א:ט)

**"El-him said, "Let the waters beneath the heavens be gathered into one place, and let the dryness be seen," and it was so."**

Everyone knows that on the third day of Creation, the posuk says, "ki tov, it was good," twice. The Gemara in Pesachim says that the words 'ki tov' were not used on the second day, for that is when the light of Gehinnon was created. A different Midrash says that it was not called 'good' because there was a separation of waters, and when one substance is divided amongst itself, that is bad. While a separation between light and dark was a good thing, a separation between water and water was not.

(It is for this reason that the Shir Shel Yom (for Yom Shaini) is from the B'nai Korach. They didn't follow their father's pursuit because it was creating a rift within Klal Yisrael, which should be a single homogeneous entity. We therefore say it on Monday as an attempt to reinforce this lesson learned from the fact that 'ki tov' was not said on the second day of Creation.)

On the third day of Creation, when the word good is used twice, we find an opposite phenomenon, one that is distinguished from the days preceding it and following it. In this posuk, we find the waters coming together, and from that unity, being able to see the dry land. Unlike the second and fourth days when there was a separation to create a distinction between light and dark or night and day, on the third day there was a gathering which revealed a natural distinction.

In fact, in the Shiras HaYam, we find the term 'yabasha' refers to a peaceful existence, while 'b'soch hayam' refers to a precarious existence. We could infer, therefore, that when the waters come together, it naturally produces a harmony and peace. Water itself doesn't remain peaked, rather it seeks out equilibrium, and this is a great lesson for us.

While distinctions may be necessary to prevent harm in certain cases, it is preferable for all Jews to come together as a single unit. Just as some water may be closer to the shore and some may be deeper, yet it is a single body of water, Jews may have different attributes and strong points, yet we are all a single body. By recognizing that and pursuing it, we can reveal the harmony that is inherent in us, which is hidden by the maelstrom of distinction and discord.

There is a general principal that the first time something appears in the Torah, it reveals the essence of that letter or concept. I would like to suggest that the first time a trop (cantillation – the musical marks on the Torah) is used in the Torah, it is significant also.

The trop on the words, 'yekavu hamayim, let the water gather' is called 'kadma v'azla.' Translated, this means. "Arise and go forth." HaShem is thereby telling us the proper path to take in life. When you set out on your journey through life, and wish to move onward and upward, it should be with the intention of coming together with your fellow man. Then you will reveal the harmony that G-d intended.

*Shmuel HaNagid was a vizier to the Caliph of Granada and leader of the Spanish-Jewish community. A Jewish man once bad-mouthed him and the Caliph, following accepted Muslim protocol, instructed R' Shmuel to personally "cut out that man's evil tongue."*

*R' Shmuel took the trembling man to his home and made him comfortable. He treated him as an honored guest and never mentioned the issue of his being insulted, nor did he take the opportunity to belittle the man for his affront. Some time later, the Caliph called for the man to see that his order had been carried out. The man could not stop lavishing praise on Shmuel HaNagid for his wisdom, kindness and generosity.*

*The Caliph was incensed at R' Shmuel. "How dare you disobey me? I told you to cut out his tongue, yet he still speaks!"*

*R' Shmuel responded with typical insight, "Your eminence, you told me to cut out his "evil" tongue, and that's exactly what I have done. Don't you see how this tongue only speaks with sweetness and love?"*