



**At a loss for words?
You needn't be.**
We can help you put your thoughts
into a moving, entertaining speech
for simchas or any other occasion.
**JewishSpeechWriter.com -
Your thoughts, the perfect words.**

©2008 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:29 - הדלקת נרות
- 4:47 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 4:49 - שקיעה
- 5:31 - צאת הכוכבים
- 6:01 - צאת 72

Times courtesy of MyZmanim.com

אנוטען שבת!

Did You Know?

"But all the B'nei Yisrael had light in their dwellings."

There are two reasons given for lighting Shabbos Candles: Oneg Shabbos, delight of Shabbos, and Shalom Bayis, Peace in the home. It's hard to experience Oneg Shabbos while eating in the dark, or Shalom Bayis while stumbling over furniture. Aside from the candles that are lit, one is required to put lights in all rooms that will be used Friday night and need such light.

Nowadays, we fulfill much of this obligation with electric lights but there is a difference of opinion whether one may make a bracha on electric lights, while some people say that since we have electric light and the candles are superfluous, there may be a question of bracha l'vatala, as the candles are not necessary. The situation is exacerbated in a hotel, for example, when candles are not lit in the same room.

In order to fulfill all opinions, one should shut off some lights that will be used for Friday night just before kindling the candles. Then the lights should be turned on with the intention that they are part of the hadlakos neiros of Shabbos, and the candles lit with a bracha (now going on both the electric lights and the candles.)

**Thought of the week:
Love blinds us to faults, but
hatred blinds us to virtues.**

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

"... גם האיש משה גדול מאד בארץ מצרים בעיני עבדי פרעה ובעיני העם" (שמות יא:ג)

"HaShem gave the people favor in the eyes of the Egyptians. Moshe too was very great in the land of Egypt, [both] in the eyes of Pharaoh's servants and in the eyes of the people."

The Ramban says that rather than hate the Jews for the plagues, the Egyptians agreed that they themselves had been evil and began to feel affection for the Jews to such an extent that they even admired Moshe, who actually caused the plagues. Pharaoh, of course, did not share this feeling because HaShem had hardened his heart so he might suffer through all the plagues.

The Netziv says that Moshe was esteemed by the servants of Pharaoh who had already acquiesced and wished for the Jews to leave. For them, it was Pharaoh who was being unreasonable, while they saw that Moshe was quick to pray for their relief after the plagues and only did what was necessary. This earned him admiration in their eyes. Even the regular citizens of Egypt, who did not have knowledge of the dialogues between Moshe and Pharaoh recognized his greatness.

The question remains: what does this explanation have to do with the first part of the posuk, that HaShem made the people find favor in the eyes of the Egyptians? The juxtaposition implies that one led to the other.

Perhaps we can explain as follows. When one harbors resentment and ill will towards someone else, he will never claim responsibility for a disagreement. He will continue to blame the other person. However, if he can start to find some good in the other, and love him, he will be able to see where he himself might have been at fault. Thus, because HaShem started them off, the Egyptians were able to see the truth; that they were getting what they deserved and the Jews did not cause it. In that case, even Moshe was blameless for he did not wish to harm them.

Once they were more open-minded, they were able to realize that Moshe had prayed for them. Had they remained blameless in their minds, they would not have seen any greatness in that act because he was the one causing their suffering to begin with. Thus, only once the Jews found favor in the eyes of the Egyptians did they realize Moshe's greatness.

So too, even the Egyptians who were not privy to the stubbornness of Pharaoh had an appreciation for Moshe even though they didn't know what he had done for them. The charm and adoration HaShem placed in their hearts enabled them to see Moshe for what he was, a great and noble leader.

Often, we find ourselves at odds with other people and bear grudges and place blame. We think the problems would be solved if THEY did something different. In truth, the way to see the good in others is by first believing that the good exists. Then we will see greatness in others we would never be able to see otherwise.

R' Levi Yitzchok of Berdichev was known for his love of fellow Jews and his ability to always see the best in them. Once, he saw a man standing outside the shul greasing the wheels of his wagon while wearing his talis and tefillin!

Instead of becoming angry at this sacrilege, he raised his eyes towards Heaven and said, "Ribono Shel Olam, see how holy Your people are! Even when he is busy greasing his wheels, this fine Jew remembers to pray to you!"