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A publication dedicated to Harbotzas Torah

### שבת Zmanim for

Wesley Hills, NY

4:47 - הדלקת נרות  
5:05 - שקיעה  
9:04 - זק"ש מ"א  
9:40 - זק"ש גר"א  
10:30 - סוף זמן תפילה  
5:07 - שקיעה  
5:49 - צאת הכוכבים  
6:19 - צאת 72

### אוטען שבת!

#### Did you **קעגן**?

The Rashba was once approached by a priest who asked that the Navi Chagai said, "And the glory of this, the last Bayis, will be greater than the first," (2:8) in reference to the second Bais HaMikdash. Therefore, the belief that a third Bais HaMikdash will come from Heaven is disproved, since the second bayis was called the last. The Rashba answered him that the word "acharon" does not necessarily mean last, but can mean later. We see that when HaShem gave Moshe signs to show the Jewish People, He commanded him to turn the staff into a snake, and if that didn't convince them, to put his hand in his shirt and it would turn white with tzora'as. The posuk then says, "If they will not listen to the voice of the first sign, they will listen to the voice of the last sign." It then goes on to say that if they still didn't believe Moshe after those two signs, he should turn the water into blood.

There is a reference to this response in our Parsha. It states that the Jews were to place the blood of the korban Pesach on the doorposts to differentiate the Jewish homes. The actual verse states, "The blood shall be a sign for you upon the 'batim.'" This can be explained to mean that the blood which was the third sign teaches us that "acharon" does not mean that it is the last, and this is a sign for us regarding the Bais HaMikdash as well, that the second Bayis was not the last, for another will IY"H be coming speedily in our days.

**Thought of the week:**  
The strength of a tree lies in its roots -- not in its branches.

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"...ויאמרו אליו כה אמר ה' אלקי העברים עד מתי מאנת לענת מפני... (שמות י"ד)"

**"...and [Moshe and Aharon] said to him, "This is what HaShem, G-d of the Hebrews, has said, 'How long will you refuse to be humbled before Me..."**

When Moshe first appeared to Pharaoh, he identified HaShem as the "G-d of Israel." To that, Pharaoh answered, "Who is HaShem that I should listen to Him?" Moshe then began using the name, "G-d of the Hebrews." This name was used numerous times during the warnings of the plagues. What is the significance of this name as it relates to taking the Jews out of Egypt?

The first use of the word Ivri, or Hebrew, was regarding Avraham, who came from the other side of the river. The Midrash says that the entire world was on one side and Avraham was on the other. He alone worshiped HaKadosh Boruch Hu and took a stand apart from everyone else.

When Moshe told Pharaoh to send out the Jewish people, he initially used the name Israel to describe them. Pharaoh was not impressed. He responded that he too was a god and had no reason to care about another god. Just as Israel had served HaShem previously, they would now serve Pharaoh.

In response, Moshe called them Hebrews, literally "opposers." They were not a group that would follow whichever leader seemed appropriate at the time, nor would they decide whom to worship based on popular opinion. These were the descendants of Avraham who stood up against the entire world despite the fact that he was alone and faced many challenges. Throughout the plagues, this term was used to describe the Jews, and each plague highlighted the difference between them when the Jews were not affected while the Egyptians suffered.

Chazal tell us that though the Jews had sunk to very deep levels of impurity, they merited to be redeemed because they didn't change their names, their clothes or their language. In essence, they realized that the key to their survival was maintaining a strong Jewish identity and the key to that identity was their dedication to HaShem. The Jews without that conviction perished during the plague of darkness because they were no longer discernable from the Egyptians.

When we put other masters on the level of the Al-mighty, and allow money, pride, or honor to rule us, we are simply slaves to a different Pharaoh, and don't deserve to be released from our captivity. However, when we proclaim that HaShem alone is our Master, we are imbued with the strength of our father Avraham and can stand steadfastly against anything.

*Two businessmen, passing through the town of R' Meshullam Igra, noted for being one of the most brilliant and deep-thinking Rabbonim of his time, posed a halachic query to him. He told them that the question was complex and he would need several days to research it. They thanked him but had to leave, and decided to pose the question to their town's Rav, a young man, only recently hired. He asked them for a few moments to think. When he returned from his study ten minutes later, he had an appropriate answer, with citations and sources to back up his decision.*

*When R' Meshullam saw the young rabbi's response, he decided to travel to meet this rabbi who was able to do in a few minutes what he would have needed days to produce.*

*When R' Meshullam walked in and explained the nature of his visit, the young rabbi blushed. "What can I tell you," he said. "When these wealthy congregants came with this difficult shaila, I knew there was no way I could answer it. I went into my study and began to cry. "Ribono Shel Olam," I davened, "what will I do? What will become of my learning and my hopes of guiding the people of this city?" I then looked down at the sefer my hand was resting on. I opened it and found the exact shaila I was now faced with, including the p'sak and sources for the decision. I copied it over and gave it to them."*

*"Ah, now I understand," said R' Meshullam, "but that does not surprise me, for when one pours his heart out to HaShem and has such a strong desire to fulfill His will, HaShem will undoubtedly help that person succeed."*