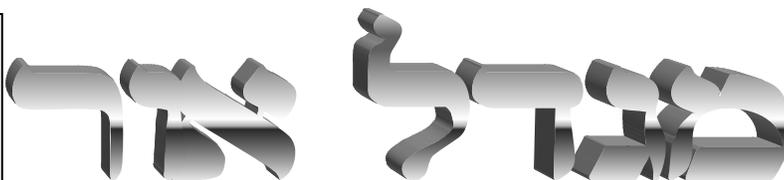


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*A publication dedicated to Harbotzas Torah*

**שבת Zmanim for**

Wesley Hills, NY

- 4:20 - הדלקת נרות
- 4:38 - שקיעה
- 8:35 - זק"ש מ"א
- 9:11 - זק"ש גר"א
- 10:01 - סוף זמן תפילה
- 4:38 - שקיעה
- 5:20 - צאת הכוכבים
- 5:50 - צאת 72

מועד כסלו - Tuesday 12:15:09 PM  
 Times Courtesy of MyZmanim.com and EzrsaTorah.org

"va'HaShem beirach es Avraham Bakol" – Avraham was blessed with everything. The Daas Zekainim Mi'Baalei HaTosfos says that Avraham was blessed in the merit of giving maser, tithing, as it says, "He gave him a tithe 'from everything.'" The poskim disagree about whether giving Maaser is a Biblical or Rabbinic requirement, or even if it is just an ancient custom which should be adhered to. Maaser is one of the primary segulos for becoming wealthy, and one is even allowed to "test" HaShem by giving Maaser (based on Malachi 3:10.) To avoid certain problems, before one begins giving Maaser, he should initially declare that he is doing so "bli neder," to avoid a binding obligation to continue. If one began giving with the understanding that all poskim held it was an absolute requirement, and now wishes to do it bli neder, he does not need Hataras Nedarim as he would if he knew it was not required. One should also stipulate that he may use his Maaser money for any "mitzvah purpose." If he does not, he is limited and may only disburse his Maaser to poor people (and not a shul or similar mitzvah.) However, one may not use the Maaser money for a dvar mitzvah which he is otherwise required to do, such as machtzis hashekel or matanos l'evyonim. Using Maaser for tuition is an involved shaila and a Rav should be consulted.

Source: Weekly Halacha by R' D. Neustadt

**Thought of the week:**  
 You can't take it with you,  
 but you CAN send it ahead.

**"ויקם אברהם מעל פני מתו..."** (בראשית ט"ו)

**"And Avraham arose from upon the face of his deceased..."**

After he eulogized her, the Torah tells us Avraham arose from "upon the face" of his deceased wife Sarah. What is the meaning of this phrase? It is unlikely that he sat gazing at her corpse, especially since Kabbalah teaches us that one should not look at the face of a dead person.

The previous verse said that he "came" to eulogize her and cry over her. Rabbeinu Bachya says that Avraham was inspired to speak of her greatness. It is also possible to say that he was inspired by her eulogy.

The word *vayakam*, and he arose, is used not only here but a few verses later, after the sale of the field and cave, when it says that the field of Efron arose into the possession of Avraham. Rashi there says that the field was uplifted, as it passed from the hands of a commoner into the hands of a king. It was somehow spiritually elevated by its ownership. Perhaps, the same phraseology indicates that Avraham, too, was uplifted by the face of his dead wife.

Now, it was not the physical face of Sarah, but rather her persona, the reputation she earned, and what she did with her life which caused him to be spiritually motivated. When Sarah died, Avraham didn't cry. That would have been a selfish expression, worrying about what her loss meant to him alone. However, after he eulogized her and spoke about how wonderful she was, he was driven to tears as he realized just what a loss the world had sustained with her passing.

At the same time, however, her death energized him and invigorated him to live his own life with that much more enthusiasm. When R' Akiva's students dozed, he told them that Esther merited to rule 127 countries because she was the granddaughter of Sarah who lived 127 years. The point he was trying to make was that Sarah lived her 127 years fully, all of them equally filled with good deeds. The students, too, he implied, should stop dozing and make use of their time.

In Koheles (7:1-2), Shlomo HaMelech tells us that a good name is better than fine oil, and the day of death than the day of birth. On the day of death, one can no longer stumble and sin, thereby tarnishing his good name. The next posuk says it is better to go to the house of a mourner than to a wedding feast, for [death] is the end of all people and the living should take it to heart. The Sipurno explains: it is better to go to the house of mourning for that is when the name of the deceased is finally known to be good or bad, and the living should take it to heart and put in effort so that when their time comes, they too will have a good name.

When Avraham saw what a wonderful name Sarah had at the end, he was inspired to live better. He realized how much it was possible to achieve in a lifetime and was uplifted. This is why the posuk says, "vayakam," he arose, because he did not focus on her death as something depressing and sad, but rather saw her life as something encouraging and joyful.

Perhaps, this is why the parsha which speaks of the death of Sarah is called, "Chayei Sarah," the life of Sarah, because through Sarah's story, we can all be inspired to live life to the fullest.

*When R' Naftoli Tropp z"l, the Rosh Yeshiva in Radin, was gravely ill, the bachurim each committed to learn a certain amount of time of uninterrupted Torah study, in the merit of which they hoped he would have a full recovery. Some boys approached the Chofetz Chaim z"l and asked if he would participate in their endeavor.*

*"Yes," replied the Chofetz Chaim, "I will dedicate one minute." The boys, most of whom had dedicated many hours to this cause, and who knew of the Chofetz Chaim's deep love of R' Naftoli, were dumbfounded.*

*Said the Chofetz Chaim, "I see you wonder why I contribute so little to your cause. It is obvious that you have no idea of the inestimable value and limitless potential of a single minute. If you did, you would not have found my contribution lacking."*