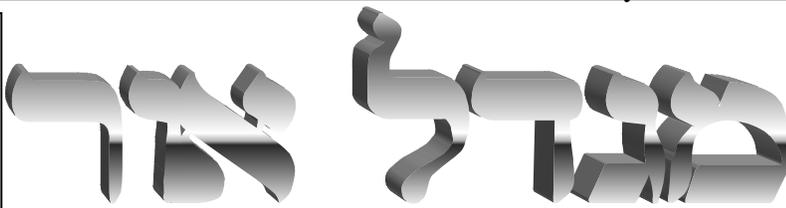


Be Kind to Others!
Print, e-mail, and share
Migdal Ohr with friends and
family.
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CORRECTION
Last week I incorrectly wrote that Avimelech was King of Egypt, when it is well-known that he was King of Gerar, in the Philistine land. This was an oversight due to rushing and I apologize.
There's nothing wrong with being wrong. In fact, if you're always right – there's something wrong.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:42 - הדלקת נרות
- 6:00 - שקיעה
- 9:19 - זק"ש מ"א
- 10:00 - זק"ש גר"א
- 10:53 - סוף זמן תפילה
- 6:00 - שקיעה
- 6:42* - צאת הכוכבים
- 7:12 - צאת 72

* Based on Emergence of 3 Stars
Times Courtesy of MyZmanim.com

Did You Know?

When Rivka saw Yitzchak approaching, and Eliezer told her who it was, she quickly took a veil and covered herself.

Why was she hiding from Yitzchak? If it was a question of modesty, then why did she not cover her face when she was in front of Eliezer?

The Sipurno says she covered her face to prevent being gazed at, just as Moshe covered his face with a veil.

One reason Moshe covered his face was that he wanted people to hear the truth of the Torah for its own sake, not because they were dazzled by his shining aura. (See how the father of Acher was misled by a similar factor. Tosfos – Chagiga 15a)

In like fashion, Rivka wanted Yitzchak to view her as an appropriate wife not because she was attractive, but because of who she was. She covered her face lest he be swayed by her beauty without discovering her inner greatness.

After she did this, Yitzchak brought her into Sarah's tent and saw that she was righteous like his mother had been. He appreciated her for who she was, not what she looked like.

Perhaps this is also why the groom covers the bride's face just before they marry. It is a symbol to both of them that when you have a relationship you must not look at superficial things, but continue to seek and get to know the person deep down.

Then you will be able to love and appreciate them properly.

Thought of the week:

Beauty Tips: For beautiful eyes, look for the good in others; for beautiful lips, speak only words of kindness; and for poise, walk with the knowledge that you are never alone.

”והיה הנער אשר אמר אליה הטי-נא כדך ואשתה ואמרה שתה וגם גמליך אשקה...” (בראשית כד:יד)

“Let it be that the girl to whom I say, ‘Please, tip over your pitcher that I may drink’... will be the one whom You have destined for your servant, Yitzchak.” (Gen. 24:14)

Knowing his mission was so important, Eliezer began his quest for a wife for Yitzchak with a tefila that HaShem make him successful in his efforts. This shows us the importance and efficacy of prayer, and how integral it is to success in any endeavor.

Eliezer then included a sign of how G-d should identify the proper wife. It would be the one he asked to give him a drink who would respond, “Drink, and I will give your camels water, too.” What was so special about this sign?

Yes, it was special that she was willing to do more than asked, and that she had the understanding to surmise that the camels might be thirsty, but there was more than meets the eye in this question and answer.

Eliezer asked to drink from HER pitcher, the one that she and he family would drink from. He was a stranger, and who knew what kind of diseases he might have? Yet, instead of denying him water, or pouring it off into another vessel, she gladly gave him water from her own pitcher so he would not be embarrassed.

Now, she couldn't wash it off or he would still be embarrassed. The solution? Water the camels! After that she would surely have to wash the pitcher before bringing it home. He wouldn't be embarrassed and she would not be uncomfortable doing the kindness. By including “I will water your camels” in his sign, Eliezer indicated he was searching for someone not only willing to do the work of chesed, but clever enough to find creative solutions to do that chesed.

In fact, Rivka exceeded his request because had she immediately said, “I will give you and your camels,” Eliezer might have guessed her plan and felt bad. She therefore waited until he had finished drinking, then said, seemingly as an afterthought, “Let me give your camels a drink as well.” Rivka exhibited an even greater sense of consideration for others than he had hoped.

She showed similar concern later on, when she was pregnant with Yaakov and Esav. She felt unusual kicking and was not sure what it meant. The child within her kicked when she passed a house of Torah study, and also when she passed a place of idol worship. She went to the Bais Midrash of Shem and asked for guidance. She was informed that she was carrying twins, one of whom was drawn to idolatry.

Why did she not go to her husband Yitzchak? Or to Avraham? Weren't they great tzaddikim and prophets? Once again, she was thinking of others and did not want Avraham or Yitzchak to bear the pain of knowing that her child was to be wicked. In fact, HaShem made Avraham die five years early to spare him the pain of seeing Esav leave the path of Torah.

Rivka's concern for others, and willingness to go out of her way not to trouble or pain them, was her ticket for entry into the Jewish People, and this attribute was passed along to her children. We must strive to awaken this mida in ourselves for it is there, very powerful, and the key to much of our success in life.

A man was very excited to have been invited to dine at the home of R' Akiva Eiger z"l, one of the greatest Torah luminaries of his generation. Imagine his embarrassment, then, when during the meal he knocked over his glass and stained the beautiful white tablecloth.

R' Akiva Eiger was not upset and said nothing.

A few moments later, R' Akiva silently kicked the table leg near his seat, shifting the table and tipping his own glass over, adding to the mess.

“Oy,” he exclaimed, “This table is so shaky. Look what a mess I have made because it is not even!” His greatness in Torah was matched by his greatness in compassion.