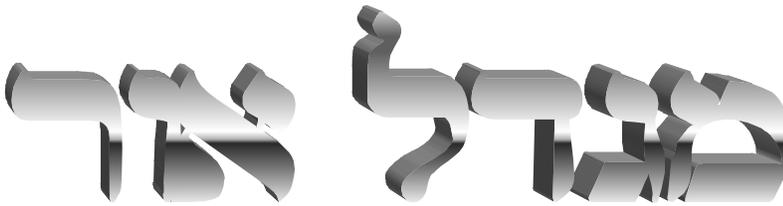


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**Zmanim for שבת**

Wesley Hills, NY

- 5:30 - הדלקת נרות
- 5:48 - שקיעה
- 9:29 - זק"ש מ"א
- 10:05 - זק"ש גר"א
- 10:56 - סוף זמן תפילה
- 5:48 - שקיעה
- 6:31\* - צאת הכוכבים
- 7:00 - צאת 72

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

**Did you Know?**

When HaShem told Avram that his descendants would be slaves for a time and then emerge with great wealth, He added "And you will come to your fathers, in peace; buried at a goodly age." (Ber. 15:15) The Midrash Tanchuma says we learn from this that Avraham didn't die until he was informed that his father, Terach, had done Teshuva.

As Terach was buried in Charan, and Avraham was buried in Chevron, this posuk could only refer to being reunited in the next world. Therefore, Terach must have repented and merited a place in Olam HaBa.

The Aitz Chaim, a commentator on the Ayn Yaakov, asks a question. The Gemara (Sanhedrin 104a) says "The son saves the father," meaning that a son can bring merit to his father. Therefore, perhaps Terach did not do teshuva, and it was only the merit of his son, Avraham, that earned him a place in the next world?

The Aitz Chaim answers brilliantly that Avraham was told he would be reunited with his "fathers." If it was only Avraham's merit, his father would have benefited from it, but his grandfather would not have a share in Olam HaBa.

Clearly, he says, Terach must have done Teshuva and in doing so gave his father the merit of a place in Olam HaBa where Avraham would be reunited with them both. This teaches us the tremendous opportunity we have to honor our parents while they're alive, and even more so after they pass away and can no longer do Mitzvos for themselves. — *As heard from R' Moshe Meir Weiss. To order his weekly CDs, e-mail [RMMWS@aol.com](mailto:RMMWS@aol.com).*

**Thought of the week:**

**Most of us spend our lives as if we had another one in the bank.**

**"וילך אברם כאשר דבר אליו ה'..."** (בראשית י"א:ח)

**"And Avram departed as HaShem had spoken to him..."**

The departure from his homeland was a great test for Avraham. First of all, points out the Ohr HaChaim, he didn't tarry, but rather, as soon as HaShem commanded him to leave, he gathered his family and set out. Also, Avraham left without knowing where he was going, satisfied that G-d would show him which land He wanted Avraham to travel to.

Later, we find that after Avraham arrived in Canaan, there was a famine which caused him to leave and travel elsewhere. Rather than question G-d, or have complaints that the land he was given was not the oasis he had been promised, Avraham accepted it and did what he had to do. This was another test passed with flying colors.

How did Avraham manage this? If one was promised a gift which required much self-sacrifice and effort to obtain, would he not be within his rights to ask a few questions? And yet, Avraham did not. From where did Avraham get the strength of character he exhibited, and how can we act the same way in our lives?

The answer lies in this posuk. When HaShem told Avraham to travel from his homeland for his own benefit, Avraham didn't focus on the latter half of that command. As soon as he heard HaShem say to go, Avraham was ready. That it would be for his benefit was unimportant, because Avraham looked at serving HaShem and doing His Mitzvos as a personal benefit in and of itself. He was ready to act as soon as G-d said so.

If that is one's focus, then personal matters are irrelevant. One can imagine Avraham's thought process: "HaShem told me to travel to the land that He will show me. I will travel, and He will show me when He's ready. He said it will be good for me. If so, great, but that's not my motivation to do what HaShem tells me. I just want to please Him and be an obedient servant."

Had Avraham been focused on getting something, then he might have asked questions. "How will I know how to get there," "What kind of life will I have there," and so on. But he wasn't concerned with benefitting himself because he knew that HaShem would take care of him and everything would happen as G-d saw fit. If we focus on serving HaShem, without thought for personal reward (as the Mishna in Avos tells us) then many of the challenges and obstacles to following G-d's commands fall by the wayside, making life's difficult decisions easier.

As long as we focus on the end result and how it will affect us, we can skew the action now, in the moment. But if we focus on what HaShem wants from us at this moment, the temptation to veer off goes away. This is the secret to serving HaShem and passing tests, as taught to us by our grandfather Avraham.

*R' Yosef Chaim Sonnenfeld z"l had a dream one night. He dreamed that if he bought a specific lottery number, it would win. When he awoke, he thought about buying the ticket.*

*"I have one lira to spend," he thought. "I can either use it to buy food for today, or I can buy the lottery ticket. HaShem gives me my parnasa every day. I must only use the money for today, and tomorrow He will provide again."*

*Of course, the number he dreamed of won. Someone asked him if he felt bad about not buying the ticket. "Of course not," he replied. "I did what the Torah tells me I was supposed to do with my money. I am happy I did the right thing and have no regrets."*

*In the Yom Kippur war, the Israelis surrounded the entire Egyptian 3<sup>d</sup> Army, capturing thousands of soldiers. Afterwards, an Israeli soldier was chatting with the Egyptian POW he was guarding. The Egyptian asked the soldier: "You claim to have a Biblical right to the land of Israel. You put your life on the line to defend your right to live in it. But that is only one of many commandments your G-d gave you. Why is it that you like that one, if you have no use for the others?"*

*The soldier realized he had no answer. He began searching for his roots and became a fully observant Jew. The Arab prisoner's incisive question and the soldier's willingness to be honest with himself had made the Jew into a Baal Teshuva.*