



Mazel Tov to
Yanky and Sora Leah
(Weiss) Ehrenreich on their
marriage this week.
*May you build a Jewish home
l'shaim u'ltiferes and raise banim
u'vnai banim oskim b'Torah
u'v'mitzvos.*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:54 - הדלקת נרות
- 5:12 - שקיעה
- 9:02 - זק"ש מ"א
- 9:38 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 5:14 - שקיעה
- 5:56 - צאת הכוכבים
- 6:26 - צאת 72

Wed. 8:06:05 PM - מולד אדר א'

Times courtesy of MyZmanim.com and
EzrasTorah.org

אוטען שבת!

Did You Know?

This week's parsha speaks a lot about judgments and people getting what's rightfully coming to them. Today is the Ta"Z's yahrtzeit, and he was involved in a very intriguing lawsuit.

When he got engaged, his father-in-law, R' Yoel Sirkes, the Ba"Ch, promised him a meat meal every day. As was the custom, R' Dovid HaLevi (known by the acronym of his work Turei Zahav - Ta"Z) lived in his in-laws' home at the beginning of his marriage. The wheel of fortune turned and the Ba"Ch couldn't afford normal meat. He started giving his son-in-law lung meat, which was cheaper. The town was astounded when the Ta"Z took his father-in-law to a din Torah, claiming that the lung meat didn't qualify as normal meat as per their agreement. The Bais Din ruled in favor of the Ba"Ch that he had not defaulted on his promise, but people could not imagine that the Ta"Z could be so insensitive to the financial woes of his in-laws as to take them to court.

R' Dovid confided to someone, "Since I began getting the lung meat, I felt my learning suffer and I was afraid that in Heaven they would blame R' Yoel for it. I wanted to make sure an earthly court ruled he was fulfilling his obligation, so he would not be punished in Heaven."

Thought of the week:

Listen to valuable statements even if they come from your enemy's mouth.

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"כי אם שמוע תשמע בקלו ועשית כל אשר אדבר ואיבתי את איביך וצרתי את צרייך" (שמות כג:כב)

"But if you truly listen to [obey] his voice, and do all that I speak, then I will be an enemy to your enemies, and attack those who attack you."

A few pesukim earlier, HaShem informed Klal Yisrael that He was sending an angel to protect them on their journey to conquer Eretz Yisrael. Rashi comments that this was HaShem's notice to them that they would sin at some point and His Shechina would not accompany them. Instead, they were given the guardian angel.

This posuk is strange in that we are commanded to listen to the angel's voice, yet it continues, "and do all that I speak." Who is speaking, the angel or HaShem?

The Targum Yonason ben Uziel renders it as saying, "If you will listen to his voice and do all that I command you through him." The Ibn Ezra, however, gives us a beautiful explanation. He compares this relationship to the sun and the moon.

The moon has no light of its own; it merely reflects the light of the sun. However, when the moon lights up the night sky, we cannot see the sun. One who says the light we see is the light of the moon speaks the truth, yet one who says it is the light of the sun is also correct.

When HaShem sends a messenger, or an angel, it is not a separate being from Him. Rather, it is His will put into action and carrying out His desire. It is an extension of HaShem and carries His name upon it. Therefore, when one listens to the angel, it is truly HaShem's voice he hears, just as one who looks at the moon is seeing a reflection of the sun's light.

So what lesson should we take from this parsha? Perhaps it is teaching us how to perceive HaShem and follow his messages. HaShem told us that because we sinned we would not be worthy of His presence in our midst. However, He will not cease to be our source of protection and benefit. Instead, He will mask His involvement by sending us intermediaries to carry His message.

Whether through an angel, our Gedolim, or any number of daily occurrences, we must listen for HaShem's voice. By obeying the instructions of His messengers, we are actually heeding G-d's will and through that we merit His divine beneficence and protection.

So how do we know who speaks for HaShem? It is not by their appearances. Rather, if we listen attentively and analyze what we are told, we will be able to determine whether or not they do. If the words they speak go against the Torah, which was HaShem's direct communication to us, we can be sure that they do not represent HaKadosh Boruch Hu. However, if they reinforce the prophecies of Moshe and encourage us to follow G-d, then those messages bear His name. Just as each author has his own style and each artist his own brushstroke, so does HaShem have a style that is unmistakable. When you hear truth and recognize the light of Torah, you can be sure that it is divinely inspired.

HaShem sends us many messengers. We have been given prophets, Rabbis, teachers and parents. We must show the proper respect for each of them, for they are like angels, and they carry HaShem's word; speaking for Him, and we must listen.

Austro-Hungarian Emperor Franz Joseph used to travel incognito to see how his subjects lived. Once, he came to a schoolroom and sat down to listen. The teacher continued his lesson. When the bell rang, the children ran out to play and the teacher bowed to the king.

"You recognize me yet you continued teaching without saying a word?!" exclaimed Franz Joseph. "That is disrespect to the crown!"

"Forgive me your majesty," said the wise teacher. "In due time the children will learn to respect all authority, especially yours. However, for now, the students needn't believe anyone is greater than their teacher."