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This issue sponsored P'zchus refuah shelaima for **Refoel ben Tamara רפאל בן תמרה**
He runs a frum orphanage in Moscow and suffered a bad stroke this week. Please have him in mind in your prayers.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:45 - הדלקת נרות
- 6:03 - שקיעה
- 9:23 - זק"ש מ"א
- 9:59 - זק"ש גר"א
- 10:52 - סוף זמן תפילה
- 6:02 - שקיעה
- 6:44 - צאת הכוכבים
- 7:14 - צאת 72

Times Courtesy of MyZmanim.com

The gemara in Pesachim (3a) uses a posuk in our parsha to show how far one should go to utilize clean speech. "R' Yehoshua ben Levi says: A person should always be vigilant not to bring forth an uncouth word from his mouth, as we find the Torah [which never uses an extra word or letter] went out of its way by eight letters to avoid using language that was uncouth as it says "from the animals that are pure, and from the animals that are not pure." (The word **הטמאה** is five letters, and **אשר איננה טהורה** is thirteen, eight letters extra. The gemara then goes on to bring other examples where the Torah went out of its way to use clean and polite language. It also proves that this behavior is not only required when discussing Torah or mitzvos, but in all conversation one must utilize speech that is clean and appropriate.

Along the same lines, one must ensure that his words do not cause pain to others. Ona's devarim, harming with words can be more damaging than physical injury and HaShem is extremely vigilant about it.

After Noach realized that he could have saved humanity, he was distraught. He brought korbanos to atone for his failure. The Torah tells us "HaShem smelled the good fragrance" of the korban. Says Rabbi Jonathan Rietti, from here we see that one should look for opportunities to be appeased. If someone makes overtures to apologize or make peace, one should put aside his anger and be placated.

Thought of the week:

When we wake up in the morning, we have two simple choices: go back to sleep and dream, or wake up and chase those dreams.

"עשה לך תבת... ויעש נח ככל אשר צוה אותו אלקים כן עשה" (בראשית ויד, כב)

"Make for yourself an ark... and Noach did according to all that the L-rd commanded him, so did he do."

Noach was a righteous man, the Torah tells us so. He followed HaShem's ways, it tells us that too. Here, G-d commanded him to build a vessel that would take one hundred and twenty years to build; he built it. He did whatever he was told.

The Zohar tells us that the flood is called "the Waters of Noach" (Yeshaya 54:9) and attributed to him because he did not pray for the people of his generation. This is in contrast to his successors, like Moshe who prayed for Klal Yisrael after the sin of the golden calf, or even Avraham who davened and bargained for the people of Sodom.

The purpose of building the Ark, says the Sipurno, was so that the people of the world would see it and repent. When people came, Noach dutifully explained what he was doing as HaShem directed. In fact, it probably became famous, like the world's largest ball of string. People must have come from all over to see the "crazy man's boat." If viewed like this, it would not have its desired effect. Could Noach have done more than he did? He did everything that HaShem told him to – the Torah attests to it!

It is clear, however, that he could have done more. True, he followed the letter of the law and built the Ark, telling people a flood was coming. However, he did not look for HaShem's desired result. HaShem wanted people to repent. Noach could have reached out to them; he could have davened for them; he could have saved them. So why didn't he?

Throughout the instructions HaShem gave him, one word is repeated over and over: "you." Make an Ark for *you*; Take for *you*; they shall live with *you*. HaShem spoke to Noach as if only Noach mattered. Noach accepted it at face value. He was worried about fulfilling G-d's commandment to *him*. He didn't worry about anyone else. And that was his mistake.

When HaShem told Avraham that Yitzchak would be the future of his seed, Avraham was still concerned that Yishmael be kept alive. When HaShem wanted to wipe out Klal Yisrael and make Moshe a great nation, Moshe refused and begged HaShem to forgive the Jewish People. Noach's descendants were different because they didn't worry about themselves. They knew HaShem wanted them to care about others, and that's what made them great.

When Noach sent out the dove at the end of the flood, it could not find a place to rest. The Torah tells us that he reached out and took it into the taiva. Why is this significant? The meforshim explain that Noach saw the dove was cold and wet. He reached out and wrapped the bird in his hands to warm it. Finally, Noach understood how much one must look at what others are going through, look at what others are capable of, and seek out ways to assist them.

That is why he was able to bring the sacrifices upon leaving the Ark without being told to do so. He understood that if HaShem told him to bring more Kosher birds it was for a reason, and his mission was to fulfill the will of HaShem even when he was not given a direct command. From Noach we learn that we can do the mitzvos and be righteous, or think of others, going beyond the letter of the law, and become great.

The Chofetz Chaim's son, Reb Leib, was once being considered for the position of Rav in a Polish town, and asked his father to write a letter on his behalf. Shortly afterwards, he received a letter from a former talmid requesting a recommendation letter for the same position.

The Chofetz Chaim feared that when this talmid heard his son was applying for the same position, he would think that the Chofetz Chaim had learned about the position from his letter, and then encouraged his son to apply. It was very unlikely that his talmid would suspect a great tzaddik of doing such a thing, but a slight possibility existed. The Chofetz Chaim felt compelled to ask his son to withdraw his candidacy for the position for this reason, and his son complied with his request.