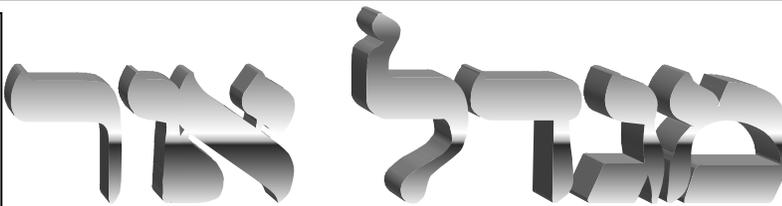


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:50 - הדלקת נרות
- 6:08 - שקיעה
- 9:21 - זק"ש מ"א
- 9:57 - זק"ש גר"א
- 10:51 - סוף זמן תפילה
- 6:08 - שקיעה
- 6:49* - צאת הכוכבים
- 7:20 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

Does No Mean No?

One key difference between Noach and Avraham is that when Noach heard the world was to be destroyed, he didn't pray to save the rest of humanity.

When Avraham was told about the imminent destruction of Sodom, he bargained with HaShem and negotiated that if there were ten tzaddikim, G-d would not destroy Sodom. Unfortunately for them, there were not ten righteous people there and the cities were decimated.

Why was it that Avraham davened for the sinners but Noach did not?

The meforshim explain that in Noach's case, HaShem had already made the decision to destroy everyone and Noach recognized that it was too late to daven.

In Avraham's case, however, HaShem said, "Let us go see if the rumors [of Sodom's evilness] are true." This let Avraham know the decree was not yet cast in stone and could be averted.

We must contemplate, however, if this excuses Noach or not. Just as one who hits his thumb with a hammer cries out in pain even though there's nothing he can do about it, so too, should Noach have cried out and beseeched G-d not to destroy mankind.

We find that when HaShem told Moshe He was going to destroy Klal Yisrael, Moshe stepped in and put his own life on the line to beg HaShem not to carry it out and HaShem heeded his prayer.

The lesson is: It's never too late to ask HaShem for anything, especially when it comes to helping others.

Thought of the week:

Want to know if your mission in life is over? If you're breathing, it isn't.

"ויאמר אלק' לנח קץ כל בשר בא לפני כי מלאה הארץ חמס מפניהם והנני משחיתם את הארץ" (בראשית ה"ג)
"And G-d said to Noach, the end of all flesh has come before Me because the world is filled with robbery through them; and behold, I am about to destroy them from the earth." (Genesis 6:13)

Humanity had become depraved, illicit relationships became the norm, and petty theft capped off the decay of Mankind. Their depravity was so great that it affected the very atmosphere around them, and even animals went against their natural instincts and corrupted the natural order of things.

HaShem decreed it was enough, and He announced that He was going to destroy the world because they had not repented and changed their ways. The phrase, 'Es Ha'aretz,' translated here as 'from the earth,' can also be explained, says Rashi, to mean, 'with the earth,' and he describes how three handbreadths of soil, the depth of a plow blade, were also destroyed in the flood. Not only would Mankind suffer, but the very ground beneath their feet would suffer too.

Grammatically speaking, however, 'I will destroy them with the land' implies not that the land would be destroyed along with the people, but rather that it was the land which was being destroyed, and human beings were being pulled along with that destruction. Why is this posuk written in such a fashion?

Perhaps we can answer from something we learned in last week's parsha, and from Rashi's comment here. Last week we learned that when HaShem formed Adam and blew life into him, HaShem then placed him in the Garden of Eden so that he might work it and guard it.

Rashi tells us that the earth was destroyed for three handbreadths. That would be sufficient for us to understand the measurement (about ten to twelve inches.) However, he adds that it is the depth of a plow. For what purpose?

It may be that we are being taught what ultimately caused the catastrophe. Man was put on earth to work it and protect it. When he failed to protect the world, and as we see, the Torah says several times that the world was decayed and destroyed for every living creature was acting unnaturally, then Man had no purpose and could be wiped out too.

So long as Man was doing his job and acting appropriately, the earth was being protected, and Man's reason for being here carried on. Once the land was ruined, though, there was no reason to have human beings remain on it, so HaShem brought the flood and wiped the slate clean, as it were.

In our lives, we are given many chances to be of value to the world, to others, and to be needed and necessary. If we avoid those opportunities and view them as burdens or troublesome, we may be undermining our reason for existing. Rather, we must seek to be of use to others, to help and contribute to society, and then we will earn our keep and deserve to remain alive, because we are ensuring that the world continues to exist.

At Mount Carmel, Eliyahu HaNavi performed a miracle and showed the Jews that HaShem was the true G-d and the idolatry they had been worshiping was worthless. Yet, a short time after this, Eliyahu found himself hiding from the wrath of Queen Jezebel, and he arrived at Mount Sinai.

HaShem appeared to Eliyahu and asked how he was. Eliyahu vented his frustration and said, "I was zealous for you, but the people have abandoned your covenant. Only I remain." HaShem then instructed him to go anoint two kings, one Jewish, one Gentile, and to anoint Elisha as his successor.

The meforshim explain: So long as Eliyahu was a defender of Klal Yisrael, he served his purpose as the shepherd of HaShem's people. Now that he began defaming them, however, G-d told him, "I do not need one who will attack My people." He was at Sinai where Moshe defended the Jews against the sin of the Golden Calf and yet he was accusing the Jews. At that point, he was no longer protecting us and a new leader had to be appointed. Now it was time for Elisha to take over.