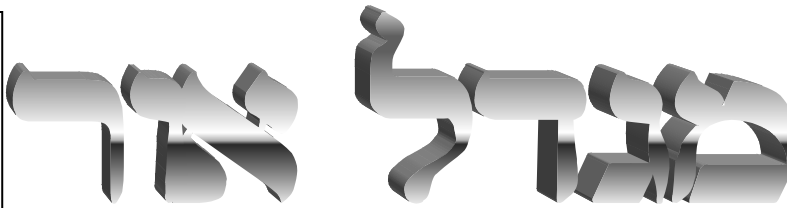


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**Mazel Tov to**  
**Mr. and Mrs. Bentzion Akselrod**  
of Brooklyn, NY  
on the Bar Mitzvah of  
**Eli and Meir** ז"ל.  
*May you have much Yiddishe*  
*Nachas from your entire family.*

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*A publication dedicated to Harbotzas Torah*

### Zmanim for שבת

Wesley Hills, NY

- 6:14 - הדלקת נרות
- 6:32 - שקיעה
- 9:10 - זק"ש מ"א
- 9:50 - זק"ש גר"א
- 10:48 - סוף זמן תפילה
- 7:42 - שקיעה
- 6:32\* - צאת הכוכבים
- 7:44 - צאת 72

\* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com

### Did You Know?

The Gemara in Shabbos (62b) states that three things cause poverty. One of them is being derelict in Netilas Yadaim, ritual hand-washing. It quotes R' Chisda who says, "I wash with handfuls of water and I am showered with handfuls of goodness [from Heaven.]"

Therefore, it has become known that washing the hands with a lot of water is a segula, an "auspicious practice" to become wealthy.

Rashi in Shabbos says the gemara speaks of one who is miserly and uses just enough water to wash. The Maharsha suggests that the person may indeed have purified his hands, satisfying the requirement to wash, but he did not wash off the dirt that was on them. Therefore, he is considered to have degraded the mitzvah of Netilas Yadaim.

Rashi in Parshas Noach (6:13) says that the fate of the world was not sealed until they were steeped in thievery. Even though they paid for things, they would take them by force, even when the previous owner didn't want to part with them. That was the last straw and HaShem sent the Flood, "washing away" the dirt.

We may infer, therefore, that washing with a lot of water is not sufficient by itself to bring wealth because though one may have satisfied the "washing" aspect, his hands may be dirty with theft.

Instead, we must use "handfuls of water" to ensure that we do not strive to forcibly earn our livelihood, but instead look to our Heavenly Father to shower us with handfuls of blessing.

### Thought of the week:

**Anybody could have done it, somebody should have done it, but nobody did it.**

**"ויחי תרח שבעים שנה ויולד את אברם את נחור ואת הרן." (בראשית יא:כו)**

**"And Terach lived seventy years and begat Avram, Nachor and Haran." (Gen. 11:26)**

The Torah goes to great lengths to identify the history of Mankind. Previously it listed all the generations up until Noach, the protagonist of this week's Parsha. Now, it lists Noach's descendants, ending by introducing Avraham, who would recognize that the world must have a single Creator, and spread knowledge of the one G-d to others in his generation and beyond.

The Mishna in Pireki Avos gives a reason for this plethora of information. In Mishna 5:2 (different numbering in siddur) it says that there were ten generations from Adam to Noach, to show HaShem's great patience in that each generation angered Him until He finally brought the Flood to wash them away.

The Mishna continues by saying that there were ten generations from Noach to Avraham to show HaShem's great patience in that each generation angered Him until Avraham came and took for himself the reward of all of them.

The question is: why did the Torah have to list all these people by name and how long they lived? Why not simply give a brief list, or just say that in the tenth generation the Flood came, or that ten generations later, Avraham was born?

To answer, let us look first at the language of the Mishna. The first part of both phrases seems identical in that ten generations angered G-d, and only in the end does it vary between mention of the Flood and Avraham. It would seem, therefore, that the two sets of nine generations are similar. However, in the first set there were a number of righteous people scattered throughout this period such as Adam, Chanoch, and Metushelach, while the latter set, the righteousness that stemmed from Noach seemed to taper off until Avraham reinvented it.

The challenges that each generation faced may have been different, but they were still similar in certain respects. The challenges that people have faced throughout history have not changed all that much either. Though the methods may change, the basic needs and drives stay the same. The challenge of following HaShem remains in place as well.

What happens to most people is that they get caught up in their day-to-day lives and start to think that they live in a natural world. They forget that nature had to come from somewhere. Where did the rules of nature come from?

Adam knew, Chanoch and Metushelach knew too. They had that knowledge because HaShem himself spoke to Adam and told him the truth. But the people around them ignored that inconvenient truth because it didn't suit their lifestyles. They saw that when they worked they got benefit. When they stole, nobody stopped them. They angered HaShem by focusing on natural events as if there was no Creator. In the end, in perfect justice, it was "nature" that wiped them away, when the waters of the Flood came raging.

That changed when Avraham came along and recognized that nature has a Father. Why are all the names listed? Because any one of them could have seen the truth that HaShem created the world and could have changed the world. By being the one willing to realize the truth, Avraham took all the reward the preceding generations could have earned. The lesson for us is that we can each be significant and change the world, if we will only strive to see how.

*In 19<sup>th</sup> century Europe, the "yerid," the great Fair that took place several times a year, was a hub of frenetic activity as people came to buy, sell, and earn their livelihood in the great market atmosphere. The cities in which these fairs were held enjoyed a financial boon as hotels, restaurants, and other businesses thrived by providing comforts and luxuries to the fairgoers.*

*The Chofetz Chaim pointed out that though there was much wonderful food and drink, comfortable beds, and cozy coffee shops, not one of the fairgoers, clever or fool alike, forgot that his main purpose in attending the fair was not to fill his stomach now, but to do whatever he could to earn enough to take home with him and support himself and his family for the future. Is this world not simply a larger "Fair"?*