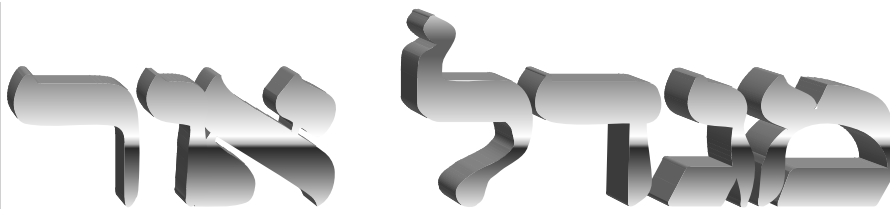


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:25 - הדלקת נרות
- 4:43 - שקיעה
- 8:32 - זק"ש מ"א
- 9:08 - זק"ש גר"א
- 9:59 - סוף זמן תפילה
- 4:43 - שקיעה
- 5:25 - צאת הכוכבים
- 5:55 - צאת 72

Shabbos 5:54:02 AM- מולד כסלו

Times courtesy of MyZmanim.com

אנוטען שבת!

Did You Know?

Now that the clock has changed in the United States, zman Krias Shema is much more likely to be before many shuls reach Shema on Shabbos morning.

Ideally, one should fulfill the mitzvah of Krias Shema with the Birchos Krias Shema, as part of davening. However, if a person is afraid the Tzibbur will not reach Shema by the time of zman Krias Shema, he should say the Shema before davening. He should recite Boruch Shem K'Vod L'olam Va'ed and all three parshiyos of Shema and have intention to fulfill his mitzvah of saying Shema and accepting the yoke of Shomayim upon himself, as well as the remembering of Yetzias Mitzrayim, which should be mentioned at the time of fulfilling the mitzvah of Krias Shema. If it is a day when Talis and Tefillin are worn, one should put those one before saying Shema as one who says Shema without tefillin is considered as if he has given false testimony.

If one does not have Talis and Tefillin, he should not let the time for Shema pass while waiting for them. Rather he should say Shema and later, when he gets the Talis and Tefillin, should don them and say a parsha of Shema or some other chapter of Tehillim.

Thought of the week:

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"ועתה שאנא כליך תליך וקשתך וצאה השדה וצודה לי צידה ועשה לי מטעמים..." (בראיות כוזב-ד)

"And now, please take (sharpen) your gear, your sword and your bow, and go out to the field and catch game for me. Then make delicacies for me..."

Eisav was a skilled hunter who knew what to do. Why did Yitzchak need to articulate each step in the process of hunting and preparing the food? While Rashi explains that he wanted to remind Eisav that the knife should be sharp for slaughter and the animal should not be stolen, the Haamek Davar adds another dimension to the command.

He asks why Yitzchak didn't just ask him to prepare delicacies for him. Eisav would know what was involved. The answer, says the Haamek Davar, is that Yitzchak was trying to give Eisav more exertion in preparing the meal so that he would receive more merit and be more worthy of the blessings he wished to bestow upon him. This way, each step would be a mitzvah. This is also why he requested freshly caught game, rather than preparing an animal that was already caught, so that Eisav would have to work a little harder to catch game specifically for Yitzchak.

Why all the trouble? The Ohr HaChaim explains that Yitzchak hoped that through the brachos, Eisav would be turned around for good and correct his ways. It is very painful for tzaddikim when their children do evil and perhaps this would help. Similarly, Chazal say Yaakov was punished for keeping Dina hidden from Eisav because perhaps she might have turned him into a good man, thus we see that it was possible for Eisav to do Teshuva.

Perhaps this lesson is communicated further in the instructions that Yitzchak gave Eisav, and hinted to by Rashi and the Haamek Davar.

Yitzchak told Eisav to sharpen his sword, something generally done to make it more deadly. In this case, the point was that it would ensure a clean shechita. He told him to go out to the field, something he did anyway, but now, each step would be a mitzvah because he was doing it at his father's request. He was to hunt wild game, not for the thrill of the hunt, but to avoid theft.

Eisav had tremendous strengths and Yitzchak knew that if these otherwise deadly tools were used for good, he could be greater than Yaakov. By utilizing his skills and abilities for mitzvos, he could grow and succeed as a tzaddik and the blessings would take hold in him.

This was the message Yitzchak wanted to convey by delineating each step in the process. By doing each action L'sheim Shomayim, it, and we ourselves, can be transformed from something mundane into something holy.

There is something else to be learned from this exchange. Eisav looked at the world superficially. He had told Yaakov to give him, "Some of that red stuff." By mentioning each step in the process of preparing the food, Yitzchak was trying to teach Eisav that the little things do matter; that one cannot merely glance at "the bigger picture" and ignore the details and the subtle messages they bear.

A Rov once gave a sermon about how every attribute could be used for good. Anger could be used to be zealous for G-d's honor; stubbornness could be used to refuse the urgings of the Yetzer Hara to sin, and so forth.

"Rebbe," asked one of the listeners, "You say that every bad mida can be good. How can one use the mida of kefirah (heresy and denial of G-d) for good?"

The Rabbi thought for a moment then said, "When you see someone in need, don't have faith and say, "HaShem will help him." You must think that G-d will not be there to help him, so you must do it yourself!"