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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:38 - הדלקת נרות
- 4:56 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:30 - סוף זמן תפילה
- 4:58 - שקיעה
- 5:40 - צאת הכוכבים
- 6:10 - צאת 72

אנוטען שבת!

Did you Know?

The Ramban interprets the verse in Shir HaShirim, the Song of Songs: **Mah tairu u'mah teoreru es ha'havah ad shetechpatz** – "That you awaken not, nor stir up love, until it pleases," to mean that free and unfettered love must find a mode of practical expression. One cannot love or worship G-d theoretically. Religious inspiration and exultation demand **ad shetechpatz**; it calls for a creation of a **chefetz**, a vessel through which to express and manifest innermost feelings and emotions. At Har Sinai, the Jewish People said, "Naaseh V'Nishma, we will do and we will listen." This phrase can also be explained to mean that by doing an action, one can assure he will continue to listen and adhere to the mitzvos or the course of action he has set out for himself. Chazal say that when one has an inspiration to do something, he should immediately give some tzedaka, or accept upon himself to do so, so the good intentions should have something physical to manifest themselves in and thus have a continuance.

Thought of the week:
You've got to get up every morning with determination if you're going to go to bed with satisfaction.

Bonus Thought:
You can't light a fire without that first spark.

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"והבאתי אתכם אל הארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב ונתתי

אתה לכם מורשה אני ה' " (שמות:וה)

"And I will bring you to the land regarding which I raised My hand [in oath] that I would give it to Avraham, Yitzchok and Yaakov, and I will give it to you as an inheritance. I am HaShem."

The language used regarding "lifting His hand" is explained by the meforshim to refer to HaShem's promise to give the land of Israel to Avraham, Yitzchak, Yaakov, and their descendents. The Targum renders it as "I established with My word," Rashi says, "I raised My hand to swear by My throne," and the Ibn Ezra explains it is as one who swears an oath and raises his hands to Heaven.

The Ramban disagrees and explains that it is rather a show of might, and thus determination, to accomplish what was promised. In essence, all the commentaries agree that the purpose was to show a strong, unwavering intent to give Eretz Yisrael to the Jewish People.

There is a general principle from the Rambam that whenever there is an anthropomorphic reference in the Torah, and HaKadosh Boruch Hu is described as having some physical characteristic, it is intended to teach us how we, as humans endowed with physical attributes, should behave in similar situations or how to utilize those physical attributes.

When the Torah tells us that HaShem "saw" the suffering of the Jews in Egypt or "heard" their cries, it teaches us that we should open our eyes and ears to be sensitive to others. Whenever we find such language, there is a similar lesson to be learned. What then is the message to us from HaShem "raising His hand" in oath?

Perhaps, we can learn the following: Chazal say, "One who begins a mitzvah, we tell him to complete it." The one who takes the Sefer Torah from the aron returns it there as well. One who begins a project should see it through to completion, and so on.

When HaShem made an oath, He says He "raised His hand." That raising of the hand was the first step to completing the act of giving the land of Israel to the children of Avraham, Yitzchak and Yaakov, since the act of giving is done with the hand. By starting the action of giving, HaShem was guaranteeing that He would ultimately complete it.

Similarly, when we intend to do something, it is imperative that we immediately take some action to solidify it. By starting the process, we more firmly establish that we will complete it. When one has a certain inspiration to do something, if he does not act immediately, the momentum may be lost.

The message to us is clear. We must not let ourselves be jaded by our surroundings or let time decrease the intensity of our desires to do good. Rather, we must take action immediately, for then, our declarations and decisions will become established, and we will merit to complete that which we have set out to do.

A Rosh Yeshiva once spoke during a Shabbos meal about how people delude themselves into thinking they are tzaddikim. He lashed out especially about those people who only offer lip service to Hashem in their davening and learning.

One bochur was so deeply affected by the speech that he jumped up from the table and ran to the Bais HaMedresh. He learned for ten hours straight, and from that day forward he was a masmid, learning as much as fourteen hours a day. He grew to be a great Talmid Chacham.

One day he told the story over to a yeshiva bochur. "But you didn't bentsch! How could you have left?" "True," replied the man "I was so overcome by emotion that I incorrectly forgot to bentsch. However, had I stopped long enough to bentsch I likely would have lost the fire of the moment and I would not be what I am today."