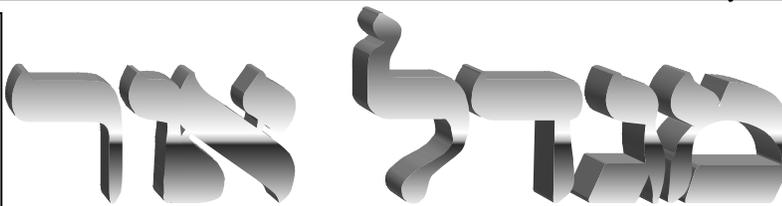


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לע"נ
מלכה בת ישראל ע"ה
יארציט י"ז מרחשון - תנצב"ה

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:26 - הדלקת נרות
- 4:44 - שקיעה
- 8:25 - זק"ש מ"א
- 9:07 - זק"ש גר"א
- 9:58 - סוף זמן תפילה
- 4:44 - שקיעה
- 5:27* - צאת הכוכבים
- 5:56 - צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

When Avraham offered food to the angels he thought were merely passing Arabs, he provided for them with an open hand.

Everything was grand and with abundance. He slaughtered three calves so each might enjoy an entire tongue (served with mustard – a delicacy!) Before that he gave them butter and milk, sat them under a shady tree, and stood over them like a waiter.

Why, then, when he gave them water, a relatively inexpensive item (even in the desert) when compared with the rest of what he gave them, did he only say, "Let a little water be brought to wash your feet"? Why only a little?

R' Shlomo Carlebach z"l offered a beautiful insight. When Avraham was offering hospitality, he kept giving and giving for the more one gives the greater the kindness.

However, the water was brought to wash their feet because Avraham suspected that they were Arabian nomads who worshiped the dust.

When it comes to getting rid of false ideas, said R' Shloimeleh, even a little water, a bit of true Torah, can already begin to make the difference in purifying one's soul.

Thought of the week:

Children are natural mimics who act like their parents despite every effort to teach them good manners.

"כי ידעתיו למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה'..." (בראשית יח:יט)

"For I have cherished him, because he commands his children and his household after him that they will keep the way of HaShem..." (Gen. 18:19)

HaShem's reasoning for telling Avraham of the imminent destruction of S'dom is based on the close relationship Avraham has cultivated with HaShem. One facet of this relationship, one that has made G-d love him even more, is the fact that Avraham trained his family in mitzvos. This is a key source for "chinuch habanim," teaching children about mitzvos.

We find that when Avraham wanted to provide food to the visitors (whom he did not realize were angels) he ran to choose a calf to slaughter. The Torah then tells us that he gave it to "the lad" to prepare. Rashi teaches that this was Yishmael, whom Avraham was training in mitzvos by having him take part in the preparations for their guests.

Let us take note that when Avraham came to Sarah's tent to have her bake for the guests, he rushed her. He said, "Mahari," hurry, and knead the flour. According to the explanation that it was Pesach and he wanted her to make sure it happened quickly so the dough would not turn into chametz, it makes sense to use this language. However, the keen observer will note that Avraham "hurried" into the tent. This is not a coincidence.

Rashi explains that the words "asher yetzaveh" in our posuk do not mean that he WILL command, but that he COMMANDS. It is present tense. The way Avraham trained his family was by setting the right example for them now. He hurried to the tent, so Sarah learned to move quickly in her kitchen. He ran to the cattle, so Yishmael learned to rush to provide hospitality (something for which his Arabic descendants are still known.)

Interestingly, even though Avraham did mention haste to Sarah, he did NOT tell Yishmael to hurry. Rather, he ran to the cattle and Yishmael instinctively understood that he, too, must hurry to prepare the calf for the guests.

Even at the Akeida, when Avraham was going to sacrifice Yitzchak, the Torah tells us that before they got there, Yitzchak asked about the ram for the sacrifice. Avraham hinted that Yitzchak would be offered. Seeing his father's devotion, Yitzchak agreed to this, and the two of them approached the mountain of the same mind.

A common misconception people have is that Judaism is about changing other people; telling them how to change the way they dress, speak, act, or behave. It's not. It's about changing yourself, and by witnessing that, other people will change. The more one tries to force serving HaShem on someone, the more the intended student will learn to be forcefully resistant. Of course you must teach your children (and others) the right way, but only by placing it before them and letting them help themselves. You may suggest, prod, and coax, but when you yell and demand, you will likely alienate them. Instead of running TO HaShem, they will often run away.

The goal is for each person to develop his or her own relationship with HaShem, not just try to step into someone else's.

R' Yaakov Kamenetsky z"l was asked how to teach children to properly make brachos.

"I don't know," replied the sage. "I never taught my children how to make brachos." (blessings over food) Seeing the surprise in the questioner's eyes, he explained:

"When I am about to eat or drink something, I make a bracha. Slowly, clearly, and with concentration. When my wife makes a bracha, she does the same. Our children saw that and they began to make brachos the same way."