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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 4:24 - הדלקת נרות
- 4:42 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 9:59 - סוף זמן תפילה
- 4:41 - שקיעה
- 5:23 - צאת הכוכבים
- 5:53 - צאת 72

### אגוטען שבת!

#### Did you Know?

When the Malochim came to Avraham's tent, they asked him, "Where is Sarah?" The Gemara in Bava Metzia says the angels knew where Sarah was and were asking Avraham so that when he replied she was in the tent, acting modestly as befit her, it would increase his love and admiration for her.

The question has been posed: since angels can only have one task, and one was sent to heal Avraham, one to announce the birth of Yitzchak and one to turn over Sodom, which angel was sent to increase Avraham's affection towards Sarah? The answer is eye-opening.

When the angels appeared, they were disguised as people. Although they didn't need to, they ate and drank because that is normal behavior for people. It must be that eating and drinking was not a separate function, but an extension of their mission to behave as human beings.

From the fact that they spoke in a manner designed to increase Avraham's appreciation of Sarah, we learn that such sensitive and positive speech is normal and appropriate behavior. To fail to do so would be inhuman.

#### Thought of the week:

In scattering seeds of kindness, do it by hand and not by machine.

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וְאֵל הַבְּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן בְּקָר רֶדֶד וְטוֹב וַיִּתֵּן אֶל הַנְּעָר וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ (בראשית ית"ז)

**"Avraham ran to the cattle, and took a tender, choice calf. He gave it to the lad, and hurried to prepare it."**

When Avraham first saw the travelers, they appeared to be hesitating, so he ran to them, lest they leave altogether. He asked them to stay, and hurried to have Sarah make them some bread. Avraham was well known for his hospitality in the region, and the guests obviously knew they were going to be served regally. Why is he running? He's ninety-nine, just had surgery, and they're not going anywhere. What's the big rush?

The Ramban says that we learn from here the greatness of Avraham's desire to be generous to others. He was the master of a household of three hundred and eighteen men, he was old, weakened from his bris mila, and yet, he himself went to Sarah to urge her to bake the bread quickly, and he then ran to the cattle in order to choose a calf. He could have sent someone else to do this work but he not only wanted to do it himself, but his enthusiasm made him exert himself in the performance of this mitzvah.

The Rashbam comments that Avraham had to run because he had told the travelers he would bring them "a little something," because he knew they had a long way to travel. However, we intended to do more than he told them, and therefore he had to run. All this, says the Rashbam, is recorded to teach us the significance and value of Avraham Avinu.

Avraham Avinu is the first of the Avos, the pillar of chesed, who is known for his extraordinary kindness. We know that when he did it, it was purely for the glory of the Creator of the world, and would tell guests to thank Him, and not Avraham. When we do chesed, it must also be a selfless, altruistic act, performed solely because HaShem told us to be kind and feel the needs of others. We must not expect to be thanked or get any recognition for doing it.

From these two commentaries we learn even more about doing chesed. First, we must realize that chesed is such a wonderful opportunity it is not to be wasted by giving it to someone else to do. If we realized the magnitude of giving to others, we would run like Avraham did.

Secondly, when he did his chesed, he was careful not to let the recipients of it feel like they were "charity cases." He told them he would do something small, then did more than he promised. This emerged from a sensitivity to others on his part, and this underscores and highlights the greatness of Avraham Avinu, the amud hachessed.

*R' Moshe Leib Sassover z"l had a unique way of saying Tikkun Chatzos before davening in the winter mornings. His talmid, the Ziditchover Rebbe z"l, secretly followed him and saw him put on a heavy winter coat and pick up an axe as he left his house.*

*R' Moshe Leib walked through the heavy snow to the forest and chopped some wood. He then proceeded to the home of a poor widow and called through the window, in Russian, "Do you need some wood?" The woman answered, "I have no money to pay for it." "Don't worry," answered R' Moshe Leib, "You can pay later."*

*"But I cannot chop up the wood for the fireplace," she lamented. "Don't worry. I'll chop it for you." "But I cannot light the fire." "Don't worry. I'll light it for you."*

*R' Moshe Leib brought in the wood, proceeded to chop it up and light the fire. As he chopped the wood tears flowed from his eyes as he said the Tikun Rachel, and as he lit the fire, tears flowed from his eyes as he said the Tikun Leah.*

[This story inspired another story in which the Chasidim said that their Rebbe ascended all the way to Heaven to plead for his people. In that story, the skeptic who had secretly followed him and witnessed this act of chesed whispered, "If not higher."]