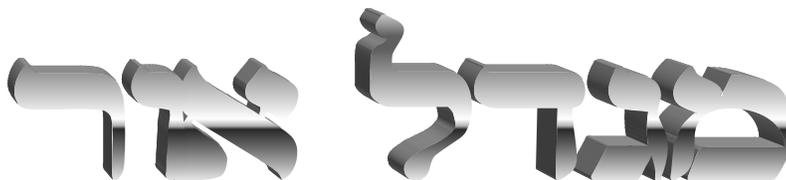


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 May you grow to be a source of  
 nachas to your family and to  
 HaKadosh Boruch Hu.

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:09 - הדלקת נרות
- 4:27 - שקיעה
- 8:55 - זק"ש מ"א
- 9:31 - זק"ש גר"א
- 10:18 - סוף זמן תפילה
- 4:28 - שקיעה
- 5:10 - צאת הכוכבים
- 5:40 - צאת 72

Times courtesy of MyZmanim.com

**Did You Know?**

Many seforim say that one must do Teshuva on Erev Shabbos for the sins he did during the week. The Kitzur Shulchan Aruch (72:15) brings this L'halacha and writes that this is because Erev Shabbos encompasses all the days of the week just as Rosh Chodesh encompasses all the days of the month. As such, it is a special time to make up for what went wrong on those days. The Mishna Brura (250:3) writes that on Shabbos we greet the Queen and it is inappropriate to greet her sullied with our sins. The Ohr Zarua LaTzaddik says that since on Shabbos we testify that HaShem created the world, in order to be kosher Eidim (witnesses) we must do teshuva for our past aveiros. The Sefer Shomer Shabbos (1:10) says that the Kedusha of Shabbos is very high and is unreachable for those who carry with them the burden of aveiros.

Perhaps we can also explain that Shabbos is Mei'ein Olam Haba. It is a day where we leave the mundane world and get a taste of the next world, Olam Haba. As one's portion of Gan Eden is determined by his actions in this world, even those who are not as concerned about teshuva in day-to-day life repent on the death bed. This world is clearly over and we try to make up for lost time in our closing moments. Similarly, in the closing moments before Shabbos we leave the days of work and enter into the world of Hashem, so we want to rid ourselves of things clearly not valued in the world to which we are going. We can transform ourselves with teshuva and place ourselves in the best position possible to enjoy and soak in the radiance of Shabbos, changing it into a true day in Gan Eden.

Source: Revach.net

**Thought(s) of the week:**

**Enthusiasm is the greatest asset in the world. It beats money, power and influence.**

**If you're gonna do something anyway, you might as well pretend it was your idea!**

**"ויצו אתם לאמר כה תאמרן לאדני לעשו כה אמר עבדך יעקב עם לבן גרתי ואחר עד עתה."**

**He commanded them saying, "So shall you say to my master, to Eisav. 'So says your servant, Yaakov, I lived as a stranger with Lavan, and was delayed until now.'"**

Rashi famously expounds that the word "garti," not only means 'I was a stranger,' but also is an anagram of "Tariag" referring to the 613 mitzvos. Yaakov said, "I dwelled with Lavan, yet I carefully guarded all the mitzvos and did not learn from his evil ways." This is generally understood as a warning to Eisav that he would not be able to overpower Yaakov as he did not forsake the mitzvos.

The Kli Yakar comments that since most of Yaakov's other speech is humble, such a warning seems contradictory. He therefore says the two explanations of Rashi are one. Yaakov was saying that since Yitzchak intended to give Eisav the brachos, they did not work for Yaakov. "I dwelled as a stranger and did not become a prince or leader. And lest you think it was because I did not fulfill the condition to keep the Torah, I tell you that I did indeed keep all the mitzvos and still the bracha was not fulfilled since it was intended for you and not me."

According to both interpretations, however, something is wrong. How could Yaakov say he kept all the 613 commandments? While no one person can keep all the commandments as some are given to men, some to women, some to Kohanim, some to Yisraelim, and so on, we generally assume that one keeps them as part of the nation and by not transgressing them. In this case, however, Yaakov had married two sisters, something that would be forbidden later on, and also we find that he was punished for his shortfall in Kibud Av V'Aim, honoring his parents, by being away for so many years. How then could he say that he kept all the mitzvos?

The answer is that Rashi doesn't say, "Taryag mitzvos *kiyanti*," I fulfilled all the commandments, but rather he says, "*shamarti*," I guarded them. The word *shamarti* can also mean "I waited and longed for them."

Yaakov told Eisav, "Don't think that because I was far away I gave up on the mitzvos that I was unable to do. Far from it! I anxiously awaited the time when circumstances would permit me to fulfill them. In that way, I did not cast off the burden of mitzvos, for I still bore it even when I could not keep them entirely."

This is reminiscent of the Gemara in Avoda Zara (3a) which says that in the future the nations will ask G-d for the chance to accept the Torah and He will give them the mitzvah of Sukkah. They will build sukkos on their roofs and HaShem will then make the sun beat down upon them until they leave the Sukkah. On the way out, they will kick it and G-d will laugh. They will fail the test not because they left the Sukkah, for Jews, too, are exempt from Sukkah at certain times. However, when the Jew is forced to leave the Sukkah he is pained, and wishes he could remain, while the nations direct their anger towards it and completely abandon it.

The Ari z"l is quoted as saying that all his achievements came from one source: the utter joy he felt when he performed a mitzvah. If we wish to garner the brachos of Yitzchak and Avraham we must not only fulfill the mitzvos, but long and yearn for them so when we do them it will be with joy and pleasure.

*A man met his Rabbi and said, "I have two weddings and a Bar Mitzvah to go to this weekend for people I barely know." Puzzled, the Rabbi asked, "So why are you so excited about it?"*

*"Are you kidding?" replied the fellow. "When I'm home people come collecting tzedaka all day on Sunday. Even after buying gifts, do you have any idea how much money I'll save?"*

*"I think you're looking at it all wrong," said the Rabbi. "You may be saving a few dollars now, but how much more are you giving up? Not only that, but imagine your reward if you would feel good about the great mitzvah of tzedaka that you fulfill!"*