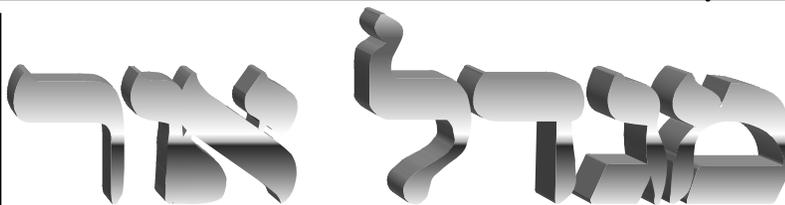


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Today I am Bar Mitzvah,
 I'm glad you could be here.
 I'd say something eloquent,
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 have to worry about for your simcha.
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A publication dedicated to Harbotzas Torah

Zmanim for צבת

Wesley Hills, NY

- 4:09 - הדלקת נרות
- 4:27 - שקיעה
- 8:53 - זק"ש מ"א
- 9:29 - זק"ש גר"א
- 10:16 - סוף זמן תפילה
- 4:28 - שקיעה
- 5:14* - צאת הכוכבים
- 5:40 - צאת 72

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

Did you Know?

R' Bachya, in Chovos HaLevavos, Duties of the Mind, says that HaShem has already promised that He will provide for our livelihoods. However, there is still an obligation to work.

He offers two reasons for this. First, it is a test to see if a person will "follow the rules," or violate the Torah in his pursuit of his livelihood.

Secondly, it is a "time-filler" to ensure that he is busy. The more a person is busy, the less time he has to sin (similar to the days between Yom Kippur and Sukkos when we say a person has no time to sin.)

If a person proves his loyalty to HaShem's Torah, that he will not allow himself to break the commandments of HaShem, and also, that when he has free time he occupies it with Torah and Mitzvos, such a person, says the Chovos HaLevavos, does not have to work and can be supported merely by HaShem's will, without effort.

How can one ensure that he will deal honestly in business? By remembering that his efforts have no effect on the outcome. Therefore, why cheat?

The not sinning even during leisure time – that's harder.

The antidote for that is to remember that our time on this world is limited, and our efforts in the area of Torah and Mitzvos DOES bear fruit, both in this world and the next.

Thought of the week:
Art is the collaboration of G-d and an artist, and the less the artist does, the better.

”וילן שם בלילה ההוא ויקח מן הבא בידו מנחה לעשו אחיו.” (בראשית לביד)

“And he stayed there that night and he took from what came to his hand as a tribute to Esav, his brother.”

Yaakov had a two-pronged strategy for dealing with Eisav: *Tefila*, prayer, and *Doron*, gifts. He knew the importance of asking HaShem to save him, and also of bribing Eisav by appealing to his lust for money. Yaakov knew that Eisav had succeeded in pleasing Yitzchak by providing him with delicious food; he was sure Eisav would be swayed by gifts.

Therefore, after Yaakov davened to be saved, he prepared to send Eisav, his brother, a present worthy of his arrogance and extravagant enough to quell his anger. He took, the posuk tells us, from what came to his hand.

Rashi offers various explanations of this phrase. The items to be proffered would be his, in Yaakov's domain and control. Further, they would be valuable, like diamonds and pearls which are wrapped up and carried in one's hands. Also, they would be secular things with no aspect of holiness in them, as tithes had already been taken.

These explanations clarify the use of the word “in his hand,” but do not address the “what came” part. The Torah could have written that Yaakov took from “what was in his hand” and all of Rashi's comments would have been addressed. What is the message in saying that these were things that “came into” Yaakov's hand?

With the importance of this gift for Eisav, one would be able to understand if Yaakov had agonized over the decision, weighing the pros and cons of each item and imagining how Eisav might react to it. But he didn't do that.

Instead, Yaakov merely took what came his way and prepared an appropriate offering from it. When he sent this type of animal, he knew he had to send so many males and so many females. He understood the psychology of how to send the message to Eisav with the gift. However, he did not spend his time trying to decide what Eisav would like.

Yaakov knew that he would not have any sway over Eisav unless HaShem made him find favor in Eisav's eyes. Therefore, the gift itself was irrelevant. He had to make the proper *hishtadlus*, effort, by sending a gift, but the actual makeup of it, so long as it was within the realm of appropriateness, didn't matter.

There is a discussion as to whether the “malachim” Yaakov sent were human messengers or actual angels. Why would he have sent angels when he could have sent humans without needing a miracle? If they were human, why call them “malachim,” angels?

R' Moshe Feinstein z”l explains that for someone with perfect faith, there is no distinction between nature and miracles. For Yaakov, using an angel was not a miracle; it was an agent like any other. HaShem created angels and He created people. What difference did it make if Yaakov used one or the other?

This is the point underscored by our posuk. Yaakov knew that his fate lay not in pleasing Eisav, but by making a normal effort and leaving Eisav's disposition to HaShem. Therefore, whatever came his way was what HaShem intended, and that was fine by him.

“Naftali” is a printer. A woman whose wedding invitation he had printed years ago called him to print for an event she was running for an organization that facilitates kidney transplants. He attended the event as her guest and was amazed. He decided to donate a kidney.

A number of people tried to dissuade him. “What if your child needs a kidney in the future?” one asked. Without batting an eye, Naftali responded, “HaShem orchestrated events so that I got to this point. If He's asking me to do this, why would I worry about that?”