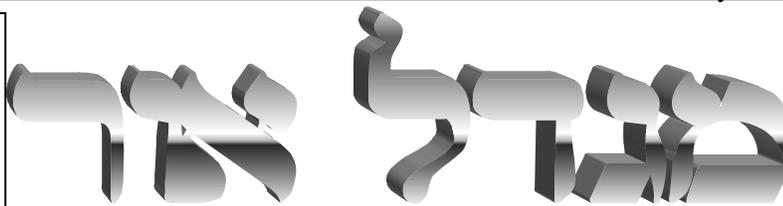


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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 4:10 - הדלקת נרות  
4:28 - שקיעה  
8:40 - זק"ש מ"א  
9:24 - זק"ש גר"א  
10:11 - סוף זמן תפילה  
4:29 - שקיעה  
5:14\* - צאת הכוכבים  
5:41 - צאת 72

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

### Did You Know?

On Tuesday night we begin to include *V'sain Tal Umatar* in the *Shemonah Esrei*. If one became aware, after he had completed the Bracha of *Mevarach HaShanim*, that he had omitted *Vesain Tal Umatar* he should wait to insert it right before *Ki Ata Shomeah in Shema Koleinu*. If he had already completed the bracha *Shomeah Tfilah*, he may insert it before saying *Retzei*. If he had already begun *Retzei* he must return to the Bracha "*Boraich Aleinu*", which is the proper place for *V'sain Tal Umatar*. If he had already completed the *Shemonah Esrei* and stepped backward, then he must repeat the entire *Shemonah Esrei*. In any situation in which a person must repeat the entire *Shemonah Esrei*, he may fulfill his obligation by listening to every word of the *Chazzan's* Repetition from beginning to end, with the intention of thus fulfilling his obligation. (It is advisable to repeat 101 times [at the very least 90 times]: *Ves Kal Minei Svuasa Letova Vesaen Tal Umatar* so as to make the inclusion of *Vesain Tal Umatar* habitual and fluent, thus eliminating any future doubt as to whether one included *Vesain Tal Umatar* in the *Shemonah Esrei* or not.)

Source: -- Ezras Torah Luach  
EzrasTorah.org

### Thought of the week:

**Courage is not the absence of fear, but the triumph over it. The brave man is not he who is unafraid, but he who conquers his fear.**

”וירא יעקב מאד ויצר לו... ואתה אמרת היטב איטיב עמד”  
(בראשית לב:יג)

**“And Yaakov became very frightened and it distressed him... And You (G-d) said, “I will be very good to you.”” (Genesis 32:8,13)**

When Yaakov was on his way back to Canaan, he sent messengers ahead to prepare Esav for his arrival, in hopes of avoiding a confrontation. Upon hearing that Esav was coming and bringing a huge army with him, he became very frightened. He divided his camp as a defensive move, and then began a plea to the Al-mighty.

He “reminded” HaShem of His promise to guard him and return him safely to his home. He confessed that he was fearful and realized that his protection was using up his merits. Upon finishing his prayer, he went to sleep, and when he awoke he began preparing lavish gifts for Esav in hopes of appeasing him.

It is understandable that Yaakov feared Esav, but about what was he distressed? What is conveyed by the extra phrase? Rashi says he was *afraid* he would be killed, and *distressed* by the thought that he might have to kill in order to save his life and his family.

This makes sense, but the episode of his dividing his entourage in half interjects between his fear and his request that G-d save him. It would have made more sense to pray for HaShem's protection immediately. Why did he first take the precaution and then pray?

Perhaps we can explain that Yaakov was afraid of Esav, and it was that very fact that distressed him. He believed in HaShem and knew that HaShem would keep His word to deliver Yaakov home. Logically he understood that he had nothing to be afraid of, but emotionally he was not unafraid, as evidenced by the fact that he called Esav, “Adoni, my Master,” and flattered his evil brother. It was this lack of rock-solid calm that distressed Yaakov and caused him to feel that perhaps this lack of faith was a sufficient sin to allow him to fall into Esav's hands, even just for a period of time.

When he first felt this fear, it disturbed him, but not unduly so. He thought perhaps that it was HaShem's way of motivating him to take action and not imperil his family. After he did that, though, his mind still wasn't at ease. He therefore began having a “conversation” with G-d, but in reality Yaaakov was giving himself a pep talk. By talking through his fears, and reminding himself that they were unfounded as his life was in G-d's hands, Yaakov was able to move forward. When he went to sleep, HaShem did not appear to him and comfort him. Yaakov understood that that isn't how HaShem works.

Upon arising, he began to make his efforts to deal with the situation in a natural manner, despite his fears. While it bothered him that he felt his faith wasn't as unshakeable as it could be, Yaakov also knew it wasn't going to lead to his downfall. If HaShem had wanted fearless followers, He would have appeared to Yaakov that night and comforted him or made Esav leave Yaakov alone. Because He didn't, Yaakov understood that sometimes G-d waits in the shadows, leaving us wondering how we will make it through, and watching to see us react.

Being afraid is not a sin; it is a natural response built into Mankind from Creation. However, this response is a gift in that it gives us the opportunity to work on strengthening our faith and our relationship with the Creator, which is one of the greatest merits we can have. This is what stood by Yaakov when he faced Esav, and it can stand by each one of us as well.

*When R' Leib Eiger returned home after spending several years learning at the feet of the Kotzker Rebbe, his father, who was not a Chasid, asked what he had accomplished. “I came to know that HaShem runs the world,” replied R' Leib.*

*“And for that you had to spend years in Kotzk? Just ask the chambermaid and she will tell you that G-d runs the world,” said his father.*

*“Yes,” R' Leib answered. She says - I know.”*