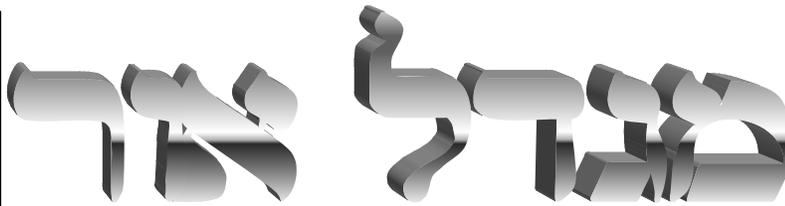


Do Unto Others.
Print, e-mail, and share
Migdal Ohr with friends
and family.
You'll be glad you did.
E-mail Subscribe to
info@JewishSpeechWriter.com

©2012 – J. Gewirtz



A publication dedicated to Harbotzas Torah

This issue sponsored by
The Glatter Family
לע"ז
ר' משה בור' גרשון הכהן ע"ה
Mr. Morris Glatter ob"m
יארצייט - כ"א שבט

Zmanim for שבת

Wesley Hills, NY

- 5:05 - הדלקת נרות
- 5:23 - שקיעה
- 8:57 - זק"ש מ"א
- 9:33 - זק"ש גר"א
- 10:26 - סוף זמן תפילה
- 5:24 - שקיעה
- 6:08* - צאת הכוכבים
- 6:27 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

When the Jews said "All that HaShem says, we will do," the Torah tells us that Moshe dutifully brought their words back to HaShem.

The unasked question is why Moshe had to "report back" if HaShem knows all and clearly knew what the Jews had responded.

Rashi answers that this was teaching us derech eretz, proper behavior, that even though HaShem knew the answer, Moshe was doing the right thing by going back and responding to the one who sent him. If someone asks us to do something, we should get back to him.

R' Aizik Ausband Shlit"א, Rosh Yeshiva of Telz in Cleveland used to say that people often give him the names of sick people to daven for, but don't tell them when the people get well. Moshe taught us that one should always close the loop and report back.

Another explanation is that Moshe wanted to give the Ribono Shel Olam nachas, pleasure from His children.

Of course HaShem knew what they said, but hearing it again, from another, would undoubtedly give Him pleasure, just as any father enjoys hearing good things about his children.

If we have the chance to praise people to their parents (or spouses), we should do it, as Moshe did for HaShem.

Thought(s) of the week:

Christianity is a religion created by Man to define G-d.
Judaism is a religion created by G-d to define Man. – R' S.R. Hirsch

"עתה ידעתי כי גדולה מכל האלהים כי בדבר אשר זדו עליהם." (שמות ית"א)

"Now I know that HaShem is greater than all gods for with that which they schemed against them..."

Rashi tells us two facts about this verse. First, that from here we learn that Yisro was familiar with and served every type of deity and religion in the world. Second, that the deciding factor in determining that HaShem was the ultimate Master of the World was that he punished the Egyptians in a similar vein to their sins, measure for measure, as Chazal call it.

If one studies mythology, he will find it full of gods with human frailties. They may react with vengeance and wrath, they become jealous of each other and of Man, and none has absolute power. Other religions preach peace and forgiveness to the point where it does not matter what a person has done, he will always be loved and accepted by their god.

Yisro didn't take anyone's word for it. He actually tried serving every god and religion that existed and he saw what they were about. When he heard what HaShem had done to the Egyptians, however, he found something unique in Him that did not exist in any other religion.

The attribute of Mida k'neged Mida, that HaShem gives to people what they have given to others or wanted to give to others, is a much different type of approach to religion than any other. Other gods are ascribed various powers, and they use the world as their plaything, whether to get what they want or to be beneficent as they please. Not so HaShem.

The concept of paying someone back what they dished out, or as Rashi says, "In the same pot that he cooked, was he himself cooked," has very little to do with the deity. It puts the focus not on G-d, but on Man.

When HaShem treats someone as they treat others, it serves as a barometer for the person to judge his or her actions and determine whether he could or should be doing something differently. It guides those who study history and see what has befallen others who acted in a certain way and helps them find the proper path to tread.

Our own intuitive sense of justice, the moral compass which is implanted in us by the Creator, feels more comfortable when things make sense, or balance out. When someone is cruel, we want them to taste cruelty from the receiving end so they know what it feels like and hopefully not put anyone else through that.

This is what Yisro saw in HaShem, and why he recognized that there is no true power but Him. When he saw that G-d punished the Egyptians in kind, by what they deserved not by what how they fit into G-d's plan, he recognized the innate truth that lay in the ways of HaShem. That is what changed his life forever.

After many years, the carpenter was finally ready to retire. When he told his boss, instead of getting the congratulatory response he expected, his boss seemed pensive. "I need you to do one last job for me," he said. The carpenter balked. "I'm old; I'm tired; I really don't want to build any more houses." But the boss insisted this job had to be done. He told him to spare no expense.

Grudgingly, the man agreed to do it, but his heart wasn't in it. He cut corners, used inferior materials, and didn't make the house as sound and well-made as he should have. He rationalized that he had told his boss he really didn't want to work anymore. He did the job sloppily, just wanting to be done.

When he finally finished, the boss gave him a hearty congratulations, wished him well, and announced he was throwing him a goodbye party. At the party, the boss got up to speak. "I value the dedication and hard work you have exhibited over the years and will miss you. As a gift, I am giving you the house you just built. You didn't realize it but you were building your own home, where you can comfortably spend the rest of your life!"

The fellow nearly passed out. He had been given the chance to assure himself a secure future but because he gave less than his best, he would live in a run-down shack for the rest of his days.