

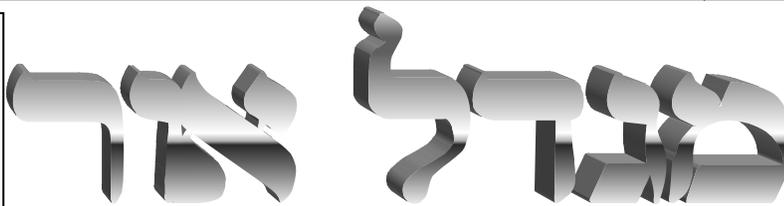
**Do something nice for 'ה**  
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**and family.**

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*A publication dedicated to Harbotzas Torah*

This week's issue is dedicated to  
elevate the neshamos of the holy  
martyrs of

**Telshe, Lithuania**

who were killed by the Nazis  
(May their memory be erased!)  
on the 20<sup>th</sup> of Tammuz 1941.

**Their legacy lives on.**

### Zmanim for שבת

Wesley Hills, NY

- 8:13 - הדלקת נרות  
8:31 - שקיעה  
8:40 - זק"ש מ"א  
9:16 - זק"ש גר"א  
10:31 - סוף זמן תפילה  
8:31 - שקיעה  
9:22\* - צאת הכוכבים  
9:43 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

Bilaam's unique power to curse lay in his ability to pinpoint the instant each day when HaShem is "angry." By cursing at that moment, Bilaam knew that HaShem's wrath would allow the curse to take effect.

But how much can one curse in a brief instant? The commentaries say that as long as he began at that instant, he could continue as long as he wanted and he would take along that power.

From this explanation we can learn a lesson about Tefila B'Tzibbur, davening with a quorum of ten.

Ideally, when the tzibbur begins Shemona Esrai, one should begin with them. He should even hurry through or skip earlier parts to start with them.

The best way to "begin with the Tzibbur" is to finish the bracha of Go'al Yisrael with the Shliach Tzibbur or just before, then begin HaShem S'fasai Tiftach, so he doesn't have to say Amen (MB 66:35).

For the most part, one is considered to have begun with the tzibbur if he begins while ten people are still in the first bracha of Shemona Esrai, or at least before Ha'Keil HaKadosh.

Others say that as long as ten people are still davening Shemona Esrai one has fulfilled his obligation to daven Tefila B'Tzibbur (and his prayers will be accepted even if he doesn't have 100% concentration, unlike when he davens alone.)

Starting Shemona Esrai with the Shliach Tzibbur is a matter of discussion. The Rem"א says to wait until after Kedusha, but others say that starting with the Shat"z would constitute Tefila B'Tzibbur.

### Thought of the week:

**Character is not made during a crisis — it is only exhibited.**

”כי לא נחש יעקב ולא קסם בישראל כעת יאמר ליעקב ולישראל מה פעל קל.” (במדבר כנגכג)

**“For there is no divination in Yaakov and no sorcery in Yisrael; like this time it will be said to Yaakov and Yisrael: ‘What has G-d wrought?’” (Numbers 23:23)”**

When Balak hired the prophet Bilaam to curse the Jews, Bilaam was unable to comply. No matter what he tried, HaShem only allowed him to utter blessings and praises of the Jewish People. This time, when trying to see only part of the Jewish camp, Bilaam announced that the Jews would remain blessed for G-d perceives no iniquity or evil in the Jews.

The word *'hibit*, rendered as perceived, can also be translated as staring. In other words, though there may, in fact, be sin amongst the Jews, HaShem does not focus on it. The reason for this is that there is a friendship between HaShem and the Jews and they did not “leave Egypt,” as Balak said, but rather, G-d Himself took them out.

A rationale for this close-knit relationship is given in our posuk. Simply understood, Bilaam told Balak that the Jews deserve G-d's blessing because they do not practice sorcery and witchcraft. These activities undermine the recognition of HaShem's mastery of the world and the Jews do not participate in them.

When one looks to divine the future, he is trying to get an advantage so he can change what he doesn't like. However, one who realizes that everything unfolds as part of HaShem's Divine plan does not care to know what the future will bring because he knows that he will be able to deal with it according to HaShem's will at the time it comes.

Of course, he *does* think about the future in terms of planning to be able to perform as he should, and does not “live in the moment,” carefree and ignoring the consequences of his actions. However, he has no need for supernatural means of gaining knowledge because, as the Rambam writes, “He who trusts in HaShem will be surrounded by kindness.”

The end of the posuk tells us that at a future time the entire world will recognize this uniqueness of the Jewish People and see what HaShem has done by separating the Jews and bringing them close to Him. They will ask in wonder of Yaakov and Yisrael, ‘What has G-d wrought?’ We may ask: Why the mention of both Yaakov and Yisrael?

We know that the name Yisrael is used when the Jews are acting as they should, and Yaakov is used when we are not. However, in either case, we do not look to diviners or sorcerers, we do not seek out trickery or ways around the future, but realize that everything that befalls us, good or bad, has been wrought by G-d, and it is to Him alone that we look for guidance.

This dependence on HaShem, and recognition of Him as the sole power in the universe, is what sets us apart and earns us HaShem's mercy. It is because we constantly look to Him that he can overlook our flaws until we rise again and serve Him properly.

*During the Holocaust, many felt that G-d had forsaken His people. But those closest to Him knew the truth. Included in this group were the holy martyrs of Telshe, Lithuania, HaShem Yinkom Damam, guided by the great R' Avraham Yitzchok Bloch z"l HYD.*

*When the Nazis came to Telshe, R' Avraham Yitzchok was not fazed by their threats and continued to nurture his flock with words of strength and encouragement.*

*When the entire male Jewish population of Telshe was murdered in cold blood on the 20<sup>th</sup> of Tamuz, R' Avraham Yitzchok was accosted by a Nazi who hit him about the head with a hammer and taunted, “Where is your G-d, now, Herr Rabbiner?”*

*The Telzer Rov looked his attacker in the eye and calmly replied, “He is not only my G-d, He is your G-d; and the world will yet see this.”*