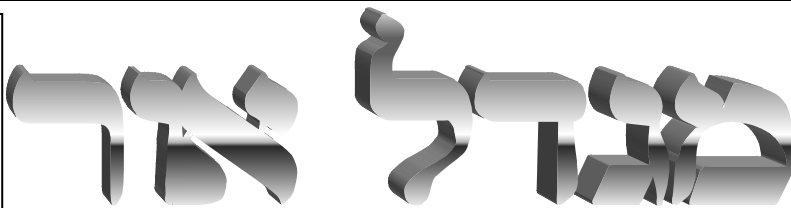


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**Mrs. Bertha Davids ob"m**  
Who taught Jewish children for over  
thirty years in the Breuer's community  
and elsewhere. Her legacy lives on in  
those whose lives she touched.  
תנצב"ה יארצייט ט"ז סיון

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 7:58 - הדלקת נרות
- 8:16 - שקיעה
- 8:19 - זק"ש מ"א
- 9:11 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:18 - שקיעה
- 9:07\* - צאת הכוכבים
- 9:30 - צאת 72

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

**Did You Know?**

In Shulchan Aruch (O.C. 51:7), the halacha is taught that one must have intent when saying the verse "Poseach es Yadecha u'masbia l'chol chai ratzon" in Ashrei. One is supposed to focus on the simple meaning that HaShem opens His hand and provides sustenance to all of Creation. It is a statement of fact, not a request. If one does not have proper intent, he must go back and repeat it.

The Mishna Berura clarifies that we are praising HaShem for constantly watching over all His creatures and providing for them. The Mishna Berura also adds another aspect to this halacha found in the Chayei Adam and Levush.

If one does not concentrate, and he must go back, he must repeat not only that verse, but all the remaining lines in Ashrei.

This is meaningful because this posuk must be our starting point in life. We first recognize that G-d is the Provider of all our needs. Once we do that, we can say with a full heart the next line, that HaShem is righteous in all matters, and kind in all His ways. We can then see that G-d is close to those who call to Him, and He fulfills the will of those who fear him, the next lines of Ashrei.

Finally, when we realize this, and no longer feel forsaken or unloved, our mouths are free to sing the praises of our merciful G-d, and encourage the whole world to sing with us.

**Thought of the week:**

If you want others to be happy, practice compassion.  
If you want to be happy yourself, practice compassion.

”ויהי העם כמתאננים רע באזני ה' וישמע ה' ויחר אפיו...” (במדבר יא:א)

**“The people were like those who seek pretexts of evil in the ears of HaShem, and HaShem heard and His wrath flared...”** (Numbers 11:1)

The complaints here began a downward spiral that resulted in the Jews expressing ingratitude for the Mon, the miraculous sustenance they received in the desert, and a great deal of suffering due to the Jews' failure to appreciate what HaShem had done for them.

While normally it is appropriate to cry out to G-d when things are difficult, here the Jews sinned and acted as 'resha'im, evil people' according to Rashi, apparent by the way they are referred to as 'the nation,' and not 'My nation.'

To understand exactly what was evil here, we look to the Ramban. He says that when the Jews turned from Sinai, which was in an inhabited area, close to civilization, and began the trek into the desert, they panicked. They began to fret and worry about what would happen. How would they survive in the desert and what would they eat? What would they drink and how would they handle the difficulties of the journey? When would they finally make it out? All these questions assailed them and they moaned like people who are in pain. It would seem, then, that they had justification to complain. However, this is not true.

The Sipurno explains that though they expressed these concerns, they did not as yet truly suffer from them, and they did not have a reason to be worried. They had seen miracle after miracle, and been showered with goodness constantly, so they were not really in pain. Rather, he explains, they were complaining with their words to test G-d.

What was the wickedness of the Jews? They had a "pity party." They saw themselves as victims, looking for sympathy when all they had experienced proved that G-d was watching over them and would likely continue to do so. They were focused on themselves and wanted Moshe to speak on their behalf, and HaShem to comfort and fawn over them.

This is what was evil, the 'resha'im' to which Rashi refers. In Judaism, the word tzaddik generically means righteous person, but that moniker is given to only a select group of people who express specific traits.

Noach was a tzaddik, we call Yosef, 'HaTzaddik,' and in the Gemara we find mention of a charity dispenser named Binyamin HaTzaddik. What they all have in common is that they cared for others. Noach sustained not only his family, but every single creature while aboard the ark for a year. Yosef fed the land of Egypt and its environs during a famine, and Binyamin HaTzaddik cared for needy people even from his own pocket.

One who cares for others earns the title "tzaddik," while one who is selfish and cares only for himself is called "rasha," evil, as in Haman HaRasha, the evil Persian minister who was not content to be fabulously wealthy and honored. If he didn't get everything he wanted, it was 'all nought for me.' This was the evil the Jews practiced which aroused HaShem's ire.

We learn from here not to focus inward, to look for others to make us happy and console us. Rather, we are to focus outward, and see how we can care for others and cheer them. By recognizing and appreciating the good that HaShem showers upon us, and not looking for reasons to be unhappy, we can earn G-d's pleasure, and be the righteous nation He wishes us to be.

*R' Aryeh Levin z"l, who lived in Yerushalayim during the first half of the twentieth century, was called "the tzaddik of Yerushalayim," and has many stories told of his righteousness and thoughtfulness towards others. One of the most poignant stories involves his wife, Chana.*

*She had a problem with her foot and they went to the doctor. When they met with him, R' Aryeh explained, "My wife's leg is hurting us."*