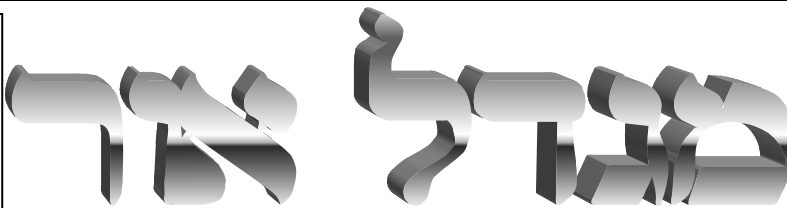


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*A publication dedicated to Harbotzas Torah*

**שבת וי"ט Zmanim for**

Wesley Hills, NY

- 6:24 - הדלקת נרות שבת
- 6:42 - שקיעה
- 9:12 - זק"ש מ"א
- 9:48 - זק"ש גר"א
- 10:47 - סוף זמן תפילה
- 6:41 - שקיעה
- 7:22\* - צאת הכוכבים
- 7:53 - צאת 72
- 6:21 - הדלקת נרות יום א'
- 6:39 - שקיעה
- 9:49 - זק"ש גר"א
- 6:38 - שקיעה
- After 7:19 - הדלקת נרות יום ב'
- 6:36 - שקיעה
- 7:17\* - צאת הכוכבים
- 7:48 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

**Did You Know?**

Sukkos has a special order of korbanos. On the first day 13 oxen were offered. The number was reduced by one each day, making the total 70 (13 + 12 + 11 + 10 + 9 + 8 + 7 = 70), corresponding to the original seventy nations of the world. These sacrifices were brought as atonement for the nations of the world, and in prayer for their well-being and harmony between them. The power given to Noah to found the seventy original nations was later vested in Avraham, of whom it is written, "For I have made you the father of a multitude of nations." From then on, the seventy nations were to draw their sustenance through Avraham's descendants and the flow of Divine sustenance for the nations was divided between Yishmael and Esav, each of whom became the head of thirty-five of the nations. Therefore, when Israel came to sacrifice seventy oxen during Sukkos as atonement for the nations of the world, they sacrificed thirty-five oxen on behalf of the nations under Yishmael's dominion, and thirty-five on behalf of those under Esav's dominion. The Vilna Gaon discovered this secret hidden in the Torah itself. In the verses describing the number of oxen each day, he noticed that the accompanying sin offering is sometimes referred to as a 'kid of goats' and sometimes as just a 'kid'. Based on the tradition that 'kid of goats' refers to Yishmael, he determined that some of the oxen and their respective sin offering correspond to Yishmael, and the others correspond to Esav. Amazingly, the oxen offered on the days whose sin offering is slated as 'kid of goats' [days 1,2,4] equals 35 [13+12+10]. Similarly, those offered on the days noted only by 'kid' [days 3,5,6,7] also equal 35 [11+9+8+7].

Source: AskTheRabbi.org, A Project of the Gateways Organization

**Thought of the week:**

**If your parents didn't have any children, the odds are that you won't either.**

**"זכר ימות עולם בינו שנות דר ודר..."** (דברים לב:ז)

**"Remember the days of old; understand the years of generation after generation..."**

Moshe urged the Jewish People to reflect on what their ancestors had done to anger G-d, and what previous generations had done to deserve the annihilation of mankind in the flood. By looking to the past, we are able to avoid following their ways and making the same mistakes.

The question we might ask, though, is how we can "remember" things that didn't happen in our lifetimes. We may be able to remember the stories we were told, but if we didn't experience it ourselves, how can we "remember" it? How can we bear witness to something we never saw, but only heard?

In truth, this is one of the basic tenets of the Jewish faith. The Ramban makes the logical argument that a parent does not generally lie to his child, and the fact that millions of Jewish parents have passed along the same stories and history to their children is proof of its veracity.

In this case, however, there is more than simple belief at work. Though we were not witness to the actions of previous generations, we are witness to the results. We have only heard stories of Avraham, Yitzchak and Yaakov, yet the promise to give Eretz Yisrael to their children was something the Jews of later generations witnessed the fulfillment of themselves.

On this posuk, the Daas Zekainim M'Baalei HaTosfos says: "Remember the days of old – From now on, you should recall the kindnesses HaShem has done with the Jewish People." In other words, the way to remember the past is by calling to mind the results of those past actions in the form of the rewards earned by previous generations and given to us.

By the same token, we are to understand and reflect upon the fact that our decisions and behavior will affect generations that follow us. Most parents wish to give their children better lives than they had; to prevent them from making the same mistakes, and ensure that they have what their parents were lacking.

The way to do this, says the Torah, is to remember the results of behaviors of previous generations, when they were evil and when they were good, and the ultimate legacy they left to their children. By acting properly and earning Divine approval for our behavior, we leave succeeding generations to reap what we've sown in the beneficence of HaKadosh Baruch Hu.

Sukkos is the time we are supposed to be happy, when we harvest the crops planted months ago, and reap the benefits of the work that came before. Interestingly enough, the Torah portion read on the first two days of Sukkos is the same as that read on the second day of Pesach (in the Diaspora.) Perhaps this acknowledges that the joy of Sukkos, commemorating the Ananei HaKavod, the Clouds of Glory that protected us in the desert, begins with the Exodus from Egypt, when we willingly agreed to be HaShem's servants, and Shavuos, when we happily accepted His Torah, knowing that we were the ones to benefit most from the deal.

As we leave the Aseres Yemei Teshuva, having achieved forgiveness through Rosh HaShana, Yom Kippur, and a desire to change our ways, let us be ever mindful that our actions will always bear fruit, of one kind or another, and make sure that we act in such a way that our children and grandchildren will look back upon us and know that we must have done something right.

*The Gemara in Taanis (23a) tells us that Choni HaMa'agal, who famously stood in a circle drawn on the ground until HaShem sent rain, once encountered a man planting a carob tree.*

*"How long does this species of tree take to bear fruit?" he asked the man. The fellow replied, "It takes seventy years to produce good fruit."*

*Astounded, Choni asked him, "And do you really believe you will be alive in seventy years to reap its fruit?"*

*"When I came into the world," said the man, "I found a carob tree here. Just as my father planted it for me, so I am planting it for my son."*