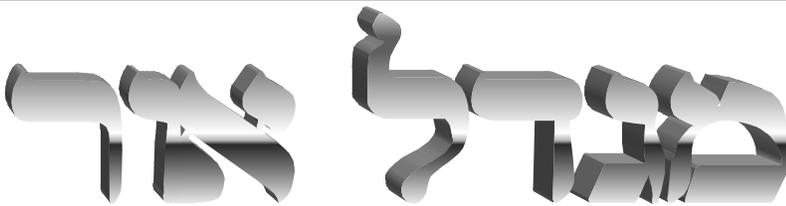


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Sponsored in honor of the  
Bar Mitzvah of  
**Frankie Schiffer** נ"י  
of Wesley Hills, NY.  
May you give much Yiddishe  
nachas to your family and the  
Ribono Shel Olam.

**Zmanim for שבת**

Wesley Hills, NY

- 6:46 - הדלקת נרות
- 7:04 - שקיעה
- 9:08 - זק"ש מ"א
- 9:44 - זק"ש גר"א
- 10:46 - סוף זמן תפילה
- 7:03 - שקיעה
- 7:45 - צאת הכוכבים
- 8:15 - צאת 72

Times Courtesy of MyZmanim.com

**Did you Know?**

When a glass or dish is broken in the home or a store, Jews around the world instinctively shout, "Mazel Tov!"

One might assume this is because at a wedding, when the Chuppa is complete, the groom steps on a glass to remember Yerushalayim, after which the joy of the marriage takes over and everyone shouts Mazel Tov and begins to dance.

While the sound of breaking glass may cue that response in some Pavlovian fashion, there is a real reason for the custom.

Chazal tells us that the destruction of the Bais HaMikdash was a kindness. HaShem took out His wrath on wood and stones instead of on us.

When one breaks a dish, we wish him good fortune, and often say "zol zein a kapara," it should be an atonement, because by suffering this loss now, we believe HaShem is sparing him from a greater loss later.

The Midrash relates that a sage once traveled with Elyahu HaNavi. When they stayed at the home of a poor couple who were kind to them, Elyahu davened that their only cow, which provided them milk, should die.

He explained to the sage: "There was a Heavenly decree that the wife was to die. Because of her kindness, I prayed that the cow should die instead, and my prayer was answered."

**Thought of the week:**

**Everything works out in the end. If it didn't work out – it's not the end.**

**"ושמחת בכל הטוב אשר נתן לך ה' אלקיך ולביתך אתה והלוי והגר אשר בקרבך." (דברים כו"א)**

**"And you will rejoice with all the good that HaShem, your G-d, gave you and your family; you and the Levite and the stranger in your midst."**

The portion of Bikkurim, offering the first fruits, discusses the pomp and ceremony involved in this mitzvah. People would bring their fruits to Yerushalayim in beautiful baskets of gold and silver if they were able, and as they passed by, everyone would stop what they were doing and rise before them in honor of their performing this mitzvah.

The person offering the Bikkurim would present his fruits to the Kohain and recite a specific formula praising G-d for taking us from Egypt and giving us the land of Israel. He would then bow before G-d. Finally, our posuk says, "You will be happy with all that G-d gave you."

Throughout the narrative of the procedure, the Torah writes in future tense. "You will take from your fruits," "You will come before the Kohain," "The Kohain will take it from you," and "You will announce and declare." Why now does it say that one will be happy with what G-d "gave" him? It should have said, "You will rejoice with what G-d will have given you."

The answer, perhaps, is that when he has arrived in Israel, and his labors have borne fruit, he can look back and see the good he might have missed previously. For example, if his plow had broken, delaying his planting, he may have seen that as a downturn in his fortune. However, because he was delayed, when the rains came late, his kernels were not decaying too long and his crop was bountiful. Or, if the days were very hot and he worried that it might harm his trees, and he now sees that the weather provided the perfect combination. Perhaps some circumstance forced him to change crops, and now he sees that he had more success.

It is never possible to see the whole picture until you get to the end of the story. G-d has many interwoven events and circumstances as part of the master plan but when we look at them on their own, they seem incongruous or detrimental. The message of Bikkurim is that when you complete the cycle, and HaShem has completed what He set in motion, you will be able to see the good along the way, but until then, everything is looking towards the future for answers.

The posuk points out that not only was the farmer happy, but the Levi and the Ger were too. The Levi who has no portion in the land, or the stranger, far from his homeland or family, might wonder why this was done "to" them. In retrospect, they see their place in the scheme of things and realize it was actually done "for" them. Knowing this to be the case, when things happen that seem to us to be "bad," we should try to imagine scenarios in which they might turn out for the best. Even if we're incorrect, the knowledge that events are orchestrated by a loving G-d will make it easier to accept and appreciate things which are challenging.

Everything G-d does is good for us, whether to teach us, guide or redirect us, or set us up for a later occurrence. That being so, we should rejoice in all of life's events because we know that they are all part of the wonderful plan which at the end will have us announcing to the world how kind and generous HaShem has been to us.

*At a Siyum HaShas in Israel, R' Zilberstein was approached by a fellow who related a 'miracle' R' Zilberstein had wrought. "My son was always the epitome of a "good boy," said the fellow. Everyone who met him admired and fell in love with his midos, his yiras shomayim, and his pleasant disposition. He was a real wonder child."*

*"One day, however, he could not move his leg when he awoke. We thought it had fallen asleep but it remained paralyzed and despite countless doctors' visits we had to accept that our son was lame. We were devastated. Here was a boy who had been a real catch. Now what would happen when it came time to get married?"*

*"You calmed us and said, 'Perhaps HaShem has prepared his shidduch with a girl who herself has a minor flaw. Before you might not have looked at her, but now you will.' You were right. He married a girl with a minor flaw which would normally have turned us against the shidduch. Rebbi, she is so devoted to him, so supportive, such a good wife and mother. His happiness is truly due to what we thought was a tragedy."*