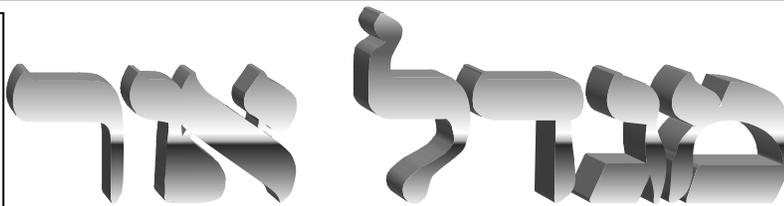


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Mazel Tov to
Baruch and Tova Shipper
of Monsey, NY
On the occasion of
Kuty's Bar Mitzvah.
May you have much Yiddische Nachas
from him and all your children.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

7:00 -	הדלקת נרות
7:18 -	שקיעה
9:05 -	זק"ש מ"א
9:41 -	זק"ש גר"א
10:45 -	סוף זמן תפילה
7:17 -	שקיעה
7:58* -	צאת הכוכבים
8:29 -	צאת 72
12:53 AM -	חצות

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

The instructions for the special declaration made when bringing the Bikkurim begin, "V'anisa v'amarta, you shall respond and say..." The pronunciation of these words in the Torah is pivotal, as placing the accent on the wrong syllable will change the meaning. It should be read, "V'amarTA," which means and you shall say. If it is read "V'aMARTa," it means, 'and you said' – past tense, wrong meaning. There is another example of this important rule of pronunciation which is said incorrectly perhaps millions of times each day.

In krias Shma, the first word of the second paragraph should be read, "v'ahavTA," meaning 'and you shall love [HaShem.]' If it is read "v'aHAVta," as it is common to teach children in the sing-song Shma used around the world, it means, 'you used to love G-d,' quite a different meaning indeed! One should be careful with the pronunciation of the words. One tool to help you place emphasis on the proper syllable is to look at the trop marks over the words in the chumash. They highlight the proper stress of the word.

The first words of the Rem"א in Shulchan Aruch Orach Chaim are, "Shivisi HaShem l'negdi tamid," I place G-d before me always. He concludes his comments on Orach Chaim with the words, "v'tov lev mishteh tamid," the good of heart feast constantly. Both phrases use the word "tamid," always. Perhaps this reminds us that one who always sees the hand of G-d before him will find happiness in any situation. Such an outlook allows one to perform all of HaShem's laws, from beginning to end, with joy.

Thought of the week:

I'm looking forward to
hindsight.

”ושמחת בכל הטוב אשר נתן לך ה' אלקיך ולביתיך אתה והלוי והגר אשר בקרבך.” (דברים כה"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.” (Deut. 26:11)

The Bikkurim, the first fruits, could only be offered at a time when a person was happy. For this reason, they were brought between Shavuot and Sukkos, when the various harvests took place and a person rejoiced in his success. After Sukkos one could bring the Bikkurim but would no longer read the declaration that accompanied it.

It is surprising, then, that the Bikkurim declaration contains references to such dark times in the history of the Jewish People. We begin by saying that our forefather was a wanderer. Some say this refers to Avraham who had to leave his home, while others say it refers to Yaakov who had to escape his brother's wrath and lived with Lavan who tried to harm him continually. We continue by discussing the slavery in Egypt, the hard labor and suffering, which caused us to shed such bitter tears until HaShem finally redeemed us. If we want the person to be in a happy state of mind, why mention all these sad things?

Perhaps the answer can be found in a single word in this posuk which almost seems superfluous. That word is "bakol, all." The Torah could have said, "You will be happy with the good HaShem gave you." What is meant by, "all the good?"

The lesson here is that only now, when the salvation is at hand, and the person is reaping the rewards of HaShem's stewardship, can he recall the troubles and setbacks he had in the past and look back on them with fondness and appreciation, seeing how each perceived failure was actually a steppingstone to today's achievement.

Had Avraham not left his father's house, he would not have had Yitzchak. Had Yaakov not gone to Lavan, he would not have found his wives. Had the work not been so arduous, we might have stayed in Egypt longer and lost our spiritual identities.

Only now, at the endgame, can one look back and see that what HaShem did for him was ALL good. When the man bringing the Bikkurim recounts the troubles in his past, he is not saddened. On the contrary, he laughs about it, seeing the cleverness of HaShem's tapestry of events. Recalling these things does not detract from his happiness, but adds to it.

This is true on an individual level and it is true on a national level. No people has suffered so much at the hands of other nations. No nation has been kicked out of their homes, nor made the consistent target of annihilation. Yet, we're still here, and we know that when Moshiach comes, speedily and in our days, we will finally be able to comprehend how the atrocities perpetrated against the Jewish People for millennia were all part of G-d's plan and without them we would not reach the culmination of our journey.

The Ramban had a student who was very ill. It was clear that he would soon pass away and the Ramban presented him with an amulet. "This amulet has special names of HaShem written upon it. When you go to Heaven, it will open doors for you. I want you to seek out the chamber where the decisions are made about how the world should run and ask these questions that I will give you. Then come to me in a dream and give me the answers." The student agreed.

Sure enough, the student passed away and a few nights later he came to the Ramban as promised. "It worked as you said it would. As soon as I entered Heaven, I clutched the amulet tightly and felt myself rising higher and higher through many levels. At each level, the doors would swing open wide and I was admitted. Finally I made it to the room you described."

"Wonderful," replied the sage. "Now please answer my questions about how the world is run." "I'm sorry," said the student, "but once I got here, and saw with such clarity the reasons behind everything on Earth, I simply forgot your questions. When you're standing here, there ARE no questions."