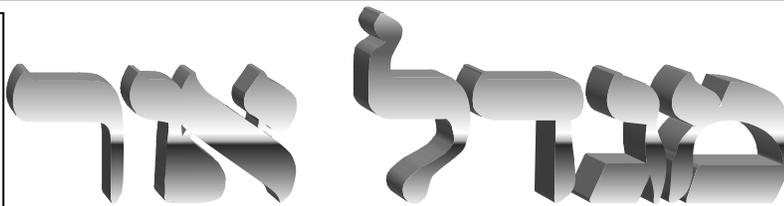


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Mazel Tov to
Yitzchok and Feigi Cymerman
of London, UK
On the occasion of
Avi's Bar Mitzvah.
May you have much Yiddische Nachas
from him and all your children.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:11 - הדלקת נרות
- 7:29 - שקיעה
- 9:03 - זק"ש מ"א
- 9:39 - זק"ש גר"א
- 10:44 - סוף זמן תפילה
- 7:29 - שקיעה
- 8:11* - צאת הכוכבים
- 8:41 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

Chapter 24, verse 18 says, "You shall recall that you were a slave in Egypt and HaShem redeemed you, therefore I am commanding you to do this."

The "this" referred to is the leaving of forgotten produce for the convert, orphan and widow.

The Netziv in Haamek Davar comments that we should not view this mitzvah as one of mercy, because HaShem is merciful, because every mitzvah is a *chok* or decree, an order from our King which we don't question.

Rather, the point of this mitzvah, which does require mercy, is to train us in that attribute, so that we become merciful like HaShem.

Were the point of leaving this food for the widow or orphan merely to ease their suffering, HaShem would not need us to perform it for Him as He has many ways of helping them.

One way of fulfilling this mitzvah is to accustom ourselves to remembering the Exodus from Egypt where life was so hard for us and we would have appreciated mercy.

It would remind us that it would be fitting for us to behave in a like fashion with those who request mercy from us and be merciful with them.

Thought of the week:

**Sympathy is listening to someone and feeling bad.
Compassion is hearing him and making him feel good.**

”לגר ליתום ולאלמנה יהיה... וזכרת כי עבד היית בארץ מצרים...” (דברים כד:יט-כב)

“[What you forget in the field] shall be for the stranger, the orphan and for the widow. And you shall recall that you were a slave in the land of Egypt...” (Deut. 24:19-22)

A series of pesukim here tell us that certain parts of one's produce are to be left for those less fortunate. We do not take every last stitch of food, but rather leave some for the stranger, the orphan, and the widow. Whether in a field, an olive grove or a vineyard, the same command is repeated. Then the Torah tells us that when we do so, we should remember that we were slaves in Egypt.

The Netziv in Haamek Davar explains that we think back to that time and imagine how nice it would have been if our Egyptian overlords had left us some small portion of the harvest with which to sustain ourselves, and therefore we do it for those less fortunate than us.

The language is strange, though. Elsewhere the Torah tells us to love the 'ger,' the stranger, for we were strangers in Egypt. Since we are talking about the strangers here also, we would expect the Torah to remain consistent and say "And you shall recall that you were strangers in Egypt." Why does it switch to "slaves?"

Perhaps we can explain that the Torah is telling us that in Egypt we were better off in some respects than the people for whom we now leave the gleanings of the field. We are commanded to leave this food for the stranger, orphan and widow, and remember that we were slaves in Egypt. Why? Because even as slaves, we had the benefit of going to our masters to complain, while these people have no one.

Though it didn't work, we were able to complain, "How can we make bricks if you do not give us straw?" There was a certain release in being able to unload our problems onto someone else so they might share our burden, even if we gained nothing. At least we had an address for our pain.

The ger (a convert is like a newborn and has no relatives,) orphan (who lost one or both parents,) and widow (whose husband died,) however, have no one to turn to. No one, that is, but the Ribono Shel Olam. They therefore cry out to Him, and He responds by commanding us to leave food for these people.

As a tool to arouse our compassion, HaShem points out that in some ways they are worse off than we were even at the height of Egyptian slavery. By looking at someone else and recognizing how we're better off than they are, we are more easily able to open our hearts to help them.

A lesson we can learn is that when you see someone suffering, even if you, too, are in pain, you should arouse compassion in your heart and recognize that their pain is worse to them because it affects *them*. By finding some advantage you have in your situation, you can find room for pity and sympathy in your heart. Then you can care for those HaShem cares about, and emulate Him with your kindness.

A wealthy man visited his Rebbe and said proudly, "I have worked on myself to fulfill the words of Chazal who say that the way of Torah is to eat just bread and salt, to drink water in limited quantities, and to sleep on the ground."

The Rebbe replied to him, "That is incorrect. You are wealthy and should not make due this way. If you eat but bread and salt, you will feel that the poor man should eat rocks!

Instead, you should eat rich meals and drink wine. Then, you will make sure the poor man has at least bread and salt to ease his hunger."