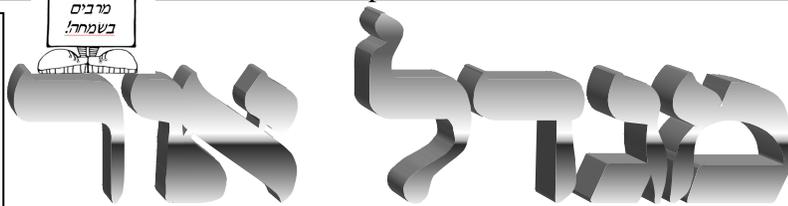




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Please learn this week's issue
 as a merit for a Refuah
 Shelaima for
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 and
 שרה חוה בת גיטל תח"י
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Zmanim for שבת

Wesley Hills, NY

- 5:04 - הדלקת נרות
- 5:22 - שקיעה
- 8:52 - זק"ש מ"א
- 9:34 - זק"ש גר"א
- 10:26 - סוף זמן תפילה
- 5:24 - שקיעה
- 6:06* - צאת הכוכבים
- 6:36 - צאת 72 אדר

Sunday 5:37:13 PM – מולד אדר

* Based on Emergence of 3 Stars
 Times courtesy of MyZmanim.com and
 EzrasTorah.org

Did You Know?

The Torah tells us that we must be holy people and a treifa, an animal that is not Kosher because it has some wound or puncture, must not be eaten, but thrown to the dogs. Why the dogs?

The Daas Zekainim M'Baalei HaTosfos explains that dogs generally watch the sheep. When a wolf came to attack the flock, the dog fought mightily to protect them but, unfortunately, he was unsuccessful and a sheep was mauled by the wolf, making it a treifa.

It is incumbent upon us, says the Daas Zekainim, to show appreciation for the dog's efforts by giving him this animal which is no longer fit for human consumption.

This makes sense, but why does this make us 'holy' people?

Perhaps we can understand that even if this time the dog fell asleep at his post, and did not protect the sheep, leading to one being attacked, we do not allow this one failure to negate all the good the dog did on other occasions.

It is human nature to say, "What have you done for me lately?" Here, the Torah teaches us that if we want to be holy people, an elevated nation, then we must look at the positive and appreciate what we've gotten, instead of focusing on where one, even a dog, fell short.

Thought of the week:

A positive attitude may not solve all your problems, but it will annoy enough people to make it worth the effort.

"וכי ינצו... ויצאו ילדיה ולא יהיה אסון ענוש יענש כאשר ישית עליו בעל האשה ונתן בפללים" (שמות כ"א:כ"ב)

"When men will fight and will jostle a pregnant woman and she will miscarry but there will be no fatality, he shall surely be penalized when the husband of the woman shall impose upon him, and he shall give it through judges' orders." (Exodus 21:22)

With so many cases of damage and penalties, this one stands out because it seems that it is not automatic, but only when the husband of the injured woman makes a claim. Then, it sounds like he gets to determine the amount of the damages, but the Torah informs us that it is done according to the assessment of the judges of Bais Din.

The basic reason for mentioning the husband here is to teach us that he is the one to make the claim, not the woman, even though she is the one who lost the unborn child. This would make sense if we were talking about a married couple, and within marriage the husband acquires what his wife makes or acquires, but the halacha that he is the plaintiff applies even if he is not married to the woman, but is the father of the miscarried child. The money for damages goes to him and not to her because of his relationship to the child. This can teach us a deeper lesson about parenting and valuing a child.

The Ramban writes that there are commentaries who explain that the fellow has a choice. He can either negotiate a settlement with the ones who caused the miscarriage or they can go to Bais Din and let the court decide. The Ramban says this is not accurate. The source for this supposition, though, is the fact that this damage is not clearly recognizable.

Though, of course, it is clear that she miscarried, since the Torah considers damages to be based on the murdered person's value as a slave, there is no guarantee that this unborn child would successfully mature, be born, and live long enough to be considered a viable human being. Therefore, this punishment is not a direct law, but rather a fine, imposed on the one who caused the miscarriage,

This fine is demanded by the father who wants his children and to whom they are important. To someone else, this unborn child was nothing, but to the father, he represented the fulfillment of hopes, dreams, and aspirations for a son or daughter who would grow to be a valuable member of society and a servant of HaShem. He would be the chance for the parent to be immortal and succeed in life more than he could on his own. Therefore the court must step in and temper the ruling by being fair in the determination of damages.

The underlying message is that we, as parents, must constantly seek out the good in our children. We must encourage them to excel and fulfill their potential, even when they have not yet reached the age or level of maturity when they can begin to do so.

By seeing the potential greatness in our children, and fostering their growth in becoming who they are meant to be, we acquire a stake in their future, and fulfill our roles as parents.

Shmuel Yoel's father was disappointed that his son didn't take his studies seriously. He was always clowning around and did not want to learn Torah. Frustrated, his father, seeing his hopes and dreams for his son fading away was upset and took to calling his son a 'gornisht,' a nothing, at every opportunity. This constant name-calling was so hurtful that the young man took to wearing it as a badge of pride when he defied his father.

When he became a comedian in Manhattan, the young 'gornisht' took on the stage name "Zero" so he could prove to his father that he was not a gornisht.

Perhaps if his father had tried to figure out what he could do to help and encourage his son, Shmuel Yoel (Zero Mostel) might have become a Rabbi like his father had hoped.