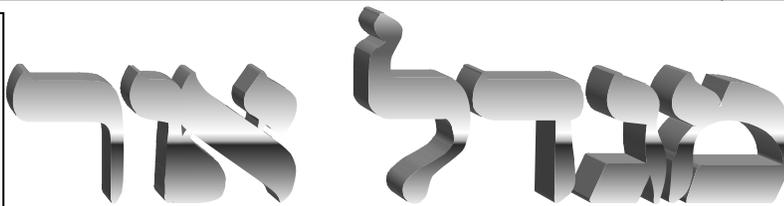


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A publication dedicated to Harbotzas Torah

Dedicated לע"נ
בריינדל בת ר' אליהו ע"ה
Mrs. Bertha Davids ob"m
Who taught Jewish children for over
thirty years in the Breuer's community
and elsewhere. Her legacy lives on in
those whose lives she touched.
תנצב"ה יארצייט ט"ז סיון

Zmanim for שבת

Wesley Hills, NY

- 8:04 - הדלקת נרות
- 8:22 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:24 - שקיעה
- 9:14* - צאת הכוכבים
- 9:36 - צאת 72

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

Did You Know?

The Midrash relates that the nasi of Yehuda had it easy as he was allowed to bring whatever he wanted. That left the next nasi, Nesanel ben Tzuar with a dilemma. What should he bring as a korban?

If he brought a different offering, each succeeding nasi would feel compelled to bring a greater offering than the one before him, causing spiraling expenses, fighting, discord, and Lashon Hara.

Nesanel therefore did a tremendous thing and decided to offer the exact same korban as Nachshon ben Aminadav. His message was that everyone has equal footing in the eyes of HaKadosh Boruch Hu, and he set the tone for the offerings of the nesii'im. What was HaShem's response to this?

Normally, a korban yachid may not be offered on Shabbos. However, because these korbanos now reflected a spirit of unity and community, they were infused with the essence of a korban tzibur and HaShem said, as it were, "To me, they are communal offerings" and they may be brought on Shabbos.

We see the tremendous importance of communal peace and what HaShem's response is to one who does things to promote such peace, unity, and harmony.

- Based on a speech by R' Yissachar Frand Shlit"א

Thought of the week:

True blessing lies not in what you get, but in what you do with what you get.

"יברכך ה' וישמרך. יאר ה' פניו אליך ויחנך. ישא ה' פניו אליך וישם לך שלום." (במדבר ויכד:כו)

"May G-d bless you and keep you. May G-d smile upon you and grant you charm. May G-d lift His countenance to you and grant you peace."

Parshas Naso is the source of the blessing that the Kohanim are directed to bestow upon the Jewish People in G-d's name. In the Chazan's repetition of Shemona Esrai, Birchah Kohanim is referred to as "Bracha HaMeshuleshes," the triple blessing, but if you look closely, there are actually six blessings in the three lines:

1. May G-d bless you (1) and protect you (2)
2. May G-d smile upon you (3) and give you charm (4)
3. May G-d favor you (5), and grant you peace (6)

Rashi tells us that the first blessing is one of material well-being and financial success. It makes sense, therefore, that you need the second part of the bracha, protection to be able to maintain that blessing, and also protection from what often comes with success: arrogance, taking things for granted, etc.

The second line of the bracha refers to HaShem smiling at us because He is pleased with our actions, signifying success in keeping the Torah and Mitzvos as HaShem wants us to. The second part of the phrase, which enables us to maintain that level, is blessing four, that people find you charming and appreciate you for your beliefs.

Often, when ridiculed for doing the right thing, people are dissuaded from continuing the praiseworthy behavior. Derogatory names degrading the good acts such as "nerd, neb, goody-two-shoes, or Pollyanna" are devastating weapons of the Satan, and have caused tremendous drops in service of HaShem. Having charm and finding favor in the eyes of others will enable us to keep up the good work.

Finally, the third line states that G-d will favor us, treating us differently than other nations. The Gemara (Brachos 20b) relates that the angels asked G-d how He could show favor to the Jews. He answered, "How shall I NOT show favor to them? I commanded them to recite Birkas HaMazon (Grace after Meals) when they are fully satiated, and they are careful to recite it even on smaller amounts of bread!" In other words, we have earned this partiality because as Jews, we go beyond the letter of the law. Not coincidentally, the pesukim of Birchah Kohanim sit between the Nazir, who takes upon himself a higher standard of holiness, and the princes, who used their material wealth for the sake of Heaven.

Therefore, we are granted Blessing six, the blessing of peace. It can be explained as the ability to balance the material success of line one and the spirituality referenced in line two, without being conflicted over which is more important. The two mesh smoothly and we are able to bring heaven and earth together, leading to the ultimate happiness: a life of meaning and success in all areas, in which we recognize that all the blessings come from G-d.

When R' Shimon Schwab was young, he had the opportunity to visit the Chofetz Chaim. At one point, the Chofetz Chaim asked him if he was a kohain. R' Schwab answered that he was not. The Chofetz Chaim then said, "I am a kohain. When Moshiach comes, we'll all clamor to enter the Bais HaMikdash. We will be stopped at the gates and I will be allowed to enter, but you will be forced to remain outside because you are not a kohain. -- Why are you not a kohain?" Young Shimon answered, "Because my father wasn't a kohain." "And why wasn't he?" asked the sage. "Because his father wasn't." replied the confused boy.

The Chofetz Chaim continued, "I'll tell you why he wasn't a kohain: Because three thousand years ago, when B'nai Yisrael made the egel, Moshe Rabbeinu cried out, 'Whoever is for Hashem should join me!' and my ancestors ran to Moshe to serve HaShem. Yours did not."

"One day when you hear HaShem's call in your heart, take action and don't be lazy! Don't repeat the mistake that your forefathers made, which caused them to lose such a valuable gift!"