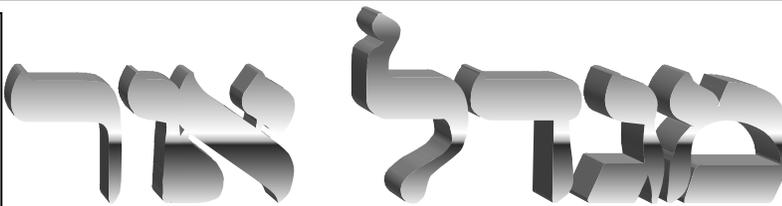


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**Mazel Tov to  
Sholom and Rifky Kopstick  
of Monsey on the occasion of  
Dovi's Bar Mitzvah.  
May you have much Yiddishe  
Nachas from him and all your  
children.**

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*A publication dedicated to Harbotzas Torah*

**Zmanim for שבת**

- Wesley Hills, NY
- 7:33 - הדלקת נרות
- 7:51 - שקיעה
- 8:58 - זק"ש מ"א
- 9:34 - זק"ש גר"א
- 10:42 - סוף זמן תפילה
- 7:50 - שקיעה
- 8:34\* - צאת הכוכבים
- 9:02 - צאת 72

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

**Did You Know?**

This parsha discusses the Navi sheker, the false prophet who attempts to lead people astray with his signs and wonders. Though he performs "miracles" and tells the future, if he recommends serving anyone but G-d, we know he is not G-d's messenger.

The desire to know the future is of course great, and this is a test. Today, as we stand in the time of Moshiach's arrival, it is tempting to use signs and omens to determine the exact time of his arrival. This is not proper.

The Rambam in Yad HaChazaka, Hilchos Melachim, writes that a person should not occupy himself with Midrashim and Aggada relating to the time of Moshiach's arrival and the end of times.

"They should not be considered of central importance because they do not bring one to Yiras Shomayim nor to Ahavas Shomayim."

R' Schach z'l wrote, "There is only one sign [of the Redemption] written in the Rambam and that is Teshuva. That is preferable to any sign. We want Moshiach to come to lighten our burdens, but that's not what HaShem wants. HaShem wants us to wake up and return to Him."

If we do Teshuva, then we have no need for seers or soothsayers for we know exactly when Moshaiach will come – Today.

As we say in Kabbalas Shabbos, "Hayom, im b'kolo tishma'u, Today [the Redemption can come.] if you will but heed His voice."

**Thought of the week:  
What we see around us  
depends primarily on what  
we look for.**

**"השמר לך פן תעלה עלתך בכל מקום אשר תראה."** (דברים יב:13)

**"Guard yourself, lest you offer your burnt sacrifices in any place you see."** (Deut. 12:13)

It would have sufficed to say, "lest you offer your sacrifices in any place," and we would understand that korbanos could only be brought at the Bais HaMikdash in Jerusalem. Rashi understand the extra words, "you see," to teach us that a prophet could decide to bring a sacrifice somewhere else, like Eliyahu did at Har Carmel, but we regular folk cannot make such a choice.

The question that Rashi does not ask is why the Torah chose to use an expression of sight. Immediately afterwards, the Torah says we can slaughter and eat meat "wherever your souls desire." Why not use the same language and say, "lest you offer your sacrifices any place your soul desires"? Would it not have had the same effect?

The next section in the parsha repeatedly prohibits eating blood, and twice mentions, "so that you do what is right in the eyes of G-d." Blood is something most people find naturally repulsive, so why the need to prohibit it so strongly and tell us HaShem doesn't like it? We wouldn't have done it anyway!

A bit later in the parsha, when listing the birds we may not eat, we find one called the Ra'ah, which is also called the Ayah and the Da'ah. Rashi says all the names were listed so that a person not say, "This bird is not the forbidden Ra'ah, this is a Da'ah." They are all the same bird and are forbidden no matter what you call them. Rashi adds that it got the name Ra'ah because it had exceptionally keen sight. Once again, vision appears in our Parsha. In fact, the entire Torah portion is called R'eh, "See," after the opening words. This is not coincidental.

The lesson the Torah teaches us here is that things are not necessarily as they appear to be, and we may not trust our own insight. Though the Torah says, "See, I place before you today blessing and curse," it goes on to identify what they are. It does not leave it to our own senses and perceptions, but rather instructs us to view blessing and curse from G-d's perspective.

We might feel that a certain spot is holy enough to offer sacrifices, but the Torah tells us we aren't seeing the whole picture. We are adjured to do what is good in "G-d's eyes," thereby teaching us that our eyes can't be trusted to understand what we see.

Though blood is repulsive, we avoid it because HaShem sees it as such, not because our own sensibilities stop us. Like the chasida, the bird which is "kind" to its own species yet is prohibited because it is cruel to others, the bird which has excellent vision is prohibited to convey that physical vision can be flawed no matter how keen it is.

We now enter Elul, the period when we are to reflect on the past year and analyze our behavior in preparation for the Judgment of Rosh HaShana and Yom Kippur. This parsha reminds us that it is not enough to do what is right in our own eyes, rather we must look at ourselves through G-d's eyes, and make sure He will like what He sees.

*A king once sent his son out to travel the country and learn more about their homeland. Before he left, he cautioned his son against any wagering. "No matter what the offer is, never accept a bet. It will only cause heartache."*

*The prince heeded his father's advice for many months until one day, upon his return trip, when he was nearing the capital city, a man challenged him. "You are not the prince!" shouted the man. "The prince has a birthmark on his back. I bet 1000 gold coins that you are not the prince."*

*The young noble knew he could not lose this bet and could not imagine what harm could come of it. Plus, he would be able to show up the boorish man. He won the bet and proceeded to his home.*

*When he arrived, his father cried, "How could you bet? True you won the 1000 coins, but I had bet him 10,000 that you would heed my words and not accept the wager! Now there is heartache because you didn't listen. You thought you knew better, but you didn't know as much as your father."*