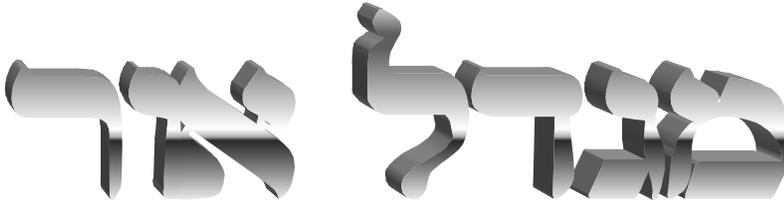


**Better than a Rosh  
HaShana Card.**

Print, e-mail, and share  
Migdal Ohr with friends and  
family to ensure a sweet  
new year.

info@JewishSpeechWriter.com

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A publication dedicated to Harbotzas Torah

Mazel Tov to  
**Shully and Eliana  
Braunstein** of Monsey, NY  
on the birth and bris of a son.  
May you have much Yiddishe  
nachas from all your children.  
*Mazel Tov also to the entire  
Braunstein/Greenstein family.*

**Zmanim for שבת ר"ה**

Wesley Hills, NY

- 6:25 - הדלקת נרות א'
- 6:43 - שקיעה
- 9:12 - זק"ש מ"א
- 9:48 - זק"ש גר"א
- 10:47 - סוף זמן תפילה
- 12:46 - חצות
- 6:42 - שקיעה
- After 7:25 - הדלקת נרות ב'
- 12:45 - חצות
- 6:22 - הדלקת נרות שבת
- 9:13 - זק"ש מ"א
- 9:49 - זק"ש גר"א
- 10:47 - סוף זמן תפילה
- 6:39 - שקיעה
- 7:21 - צאת הכוכבים
- 7:52 - צאת 72

Times Courtesy of MyZmanim.com

**Did you Know?**

Several weeks ago, we read of the Ben Sorer U'moreh, the wayward son. He was put to death before he had a chance to commit all the sins the Torah testifies will be his future.

A boy can only become a 'wayward son' in the first three months after his Bar Mitzvah.

This is because those months are the beginning of his life and set the tone for the rest of it. If he were good during that time and only later began his decline, he would be allowed to live because his end would not be as sure.

This is why we are so careful at the beginning of the year, with special behavior and stringencies from Rosh HaShana through Yom Kippur.

If, at the beginning of the year, we behave in a manner which is loftier than we normally do, we can set the tone for the year ahead and move it to a much higher plane.

**Thought of the week:**

Before asking HaShem for a good new year, be sure to thank Him for the good year that just passed. – R' Avigdor Miller

**“כדלים וכרשים דפקנו דלתך...” “Like paupers and beggars we pound on your door.”**

During Selichos, we beseech G-d to have mercy on us as we assail Him with requests like beggars. R' Naftali Trop z"l, the Rosh Yeshiva in Radin, once gave a shmuess in Yeshiva. Usually reserved for the Mashigiach, such a mussar-related speech was uncommon from him.

He repeated this phrase and asked, “Why do we say we bang on HaShem’s door like paupers? When a poor man comes to the door, he knocks lightly. He is humble and speaks in low tones, lest he upset the homeowner. He doesn’t bang.”

He answered his own question. “When the man has enough for that day, but he could use some more, he will be more reserved and polite. However, when he is at the point of death and he MUST have something now, and his children are starving, he cannot wait to politely plead his case. He must pound on the door and yell about how he desperately needs help and the homeowner is his last chance. THIS is how we approach HaShem on the Day of Judgment.”

**“יה"ר שתחדש עלינו שנה טובה ומתוקה.” “May You renew for us a good and sweet year.”**

When we dip the apple in honey, we say this phrase before eating it. We ask HaShem to give us a year which is good and sweet. That seems redundant.

Upon closer reflection, though, it is not the same thing. HaShem will always do that which is good for us. However, sometimes what is good is not sweet, like a doctor prescribing a beneficial treatment which may be painful. We therefore ask that all the “good” things HaShem does for us be “sweet” as well.

Grammatically speaking, this phrase should be, “שתחדש לנו” to renew for us, but we say, עלינו, upon us. There is a key lesson here. We ask for a sweet year, but taste is subjective, with each person having a different perception. In this prayer we ask HaShem that even if we must endure something uncomfortable, let US find the sweetness in it and realize that it comes from HaShem with love.

**“הם קנאוני בלא אל כעסוני בהבליהם ואני אקניאם בלא עם בגוי נבל אכעיסם.” (דברים לב:א)**

**“They infuriated Me with a non-god, they angered Me with their vanities; so shall I infuriate them with a non-people, with a vile nation shall I anger them.”**

Because the Jews worshiped things with no power, non-gods as it were, HaShem responded in kind by causing us to suffer at the hand of a non-people. This is either a band of people not worthy of being called a bona fide nation (sound familiar?) or a people that act with complete cruelty and inhumanity (still familiar!)

In this expression, though, we may find a kernel of truth to light the way for us in exile. When we are attacked by a nation, we feel that they perhaps have some power. However, when the group that assails us is not a legitimate nation, nor do they act like human beings, we must recognize that they cannot possibly be the actual cause of our suffering. Rather, it underscores that it is HaShem punishing us by empowering them.

The way to defeat them, then, is not by debating and not by military action. Instead, it is to recognize that their power comes from our failures. When we fall short in our service to HaShem, He gives these ruffians more ability to antagonize us. If we do Teshuva, though, we can erase their power and dwell safely under the protective shelter of our Glorious King.

**שנה** - The word for year in Lashon Kodesh is **שנה**. Those letters can be punctuated in two ways. It can be pronounced show-neh, which means repeat, to do over again and again. It can also be pronounced shee-neh, which means to change or differ from the past.

At Rosh HaShana, we stand at the crossroads. Only we can decide whether this year will be different, and better, than previous years, or whether we will simply repeat the same mistakes.