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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:37 - הדלקת נרות
5:55 - שקיעה
8:34 - זק"ש מ"א
9:13 - זק"ש גר"א
10:11 - סוף זמן תפילה
5:57 - שקיעה
6:39 - צאת הכוכבים
7:09 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

Moshe Rabbeinu's name is not written in Parshas Tetzaveh. After Cheit HaEgel Moshe told HaShem to erase his name from the Torah if He wouldn't forgive B'nai Yisrael. Although HaShem forgave them, a tzaddik's words do not go unheeded and Moshe is left out of Parshas Tetzaveh.

The Vilna Gaon says the reason for Moshe's absence is that 7 Adar, Moshe's Yahrzeit, always falls out in the week of Tetzaveh. Since he left us this week, his name doesn't appear. Nevertheless, says the Gaon, Moshe's name is hidden in the Parsha. There are 101 pesukim in the parsha. If you take the hidden letters in Moshe's name it equals 101. Mem is spelled Mem, Mem the second "hidden" mem = 40. Shin is spelled Shin, Yud, Nun, the hidden yud and nun equal = 60. Hey is Hey, Alef = 1, totaling 101.

We see from here, says the Vilna Gaon, that even after the gashmiyos of Moshe, his exterior body, was taken from us, nevertheless his ruchniyos, his Neshama and spiritual inspiration is still with us.

The Rema 695:2 says that we eat the Purim seudah after Mincha but not too late in the day in order to make sure that most of the seudah is on the 14th and not after night on the 15th when Purim is already over. There are those including the Divrei Chaim, Minchas Elazar, Chasam Sofer and the Chidushei HaRim who say that it is an inyan to continue the Seudah into the night of the 15th.

The Elya Rabba brings in the name of the Shela that Al Pi Kabalah one should wash and have a seudah in the morning after Krias HaMegila. The Gra, Pri Megadim, and Rav Shlomo Zalman Auerbach were also Noheg to wash and have a seudah in the morning. Although there is a Chiyuv to have only one seudah, nevertheless those who wash in the morning were Noheg to have a big Seudah again in the afternoon. - Revach.net

Thought of the week:

When you give with your hand, make sure your whole mind and body come along.

"ושמת את שתי האבנים על כתפת האפד... ונשא אהרן את שמותם לפני ה' על שתי כתפיו לזכרן"

"Set the two stones on the shoulder straps of the Eiphod as remembrance stones for the B'nai Yisrael. Aharon shall bear their names before HaShem, on his two shoulders as a remembrance."

Both the Ephod and the Choshen which Aharon wore bore the names of the Tribes of Israel. In both instances, it was to cause HaShem to remember their merits. However, there were some differences. The stones on the shoulder straps of the Ephod were engraved, but the stones of the breastplate had to be etched by the Shamir, a special worm which would leave them whole. This is learned from the word, "b'milu'osam," in their fullness. The Ephod was to be a remembrance before HaShem, but the Choshen was to be a remembrance before HaShem "perpetually."

In explaining the remembrance of their merits, the Sipurno says, regarding the Ephod, that it was to acquire mercy upon Yisrael through their merits. Regarding the Choshen bearing their remembrance perpetually, however, he says the purpose was so G-d would remember their merits, and redeem their children in peace through those merits. It would seem that in the case of the Ephod the mercy was limited to the current generation, while the Choshen brought to the fore merits enough to help future generations as well.

The Haamek Davar explains that the word "zikaron," remembrance, refers to salvation. Further, the reason the word *tamid* is not mentioned regarding the Ephod is because that referred to a physical salvation, with the bestowing of bracha and parnasa. The Choshen, though, referred to the ultimate redemption and salvation. The Ephod was worn for Yom Tov, when we wished to bring down the blessings of prosperity. However, to pray for the salvation of Klal Yisrael from the maligning forces in the world, which salvation is represented by the Choshen, is necessary at every moment, and so we daven for the Geula each day.

It is interesting to note that the stones of the Ephod were worn on Aharon's shoulders, symbolizing the ability of a leader to share the burdens of his people, and try to lift them out of harm's way. There is only so much that a leader can protect his flock, though. Though he may carry someone and protect him from wild animals, for instance, he cannot protect him from disease that way.

That is where the Choshen comes in, which was worn on the heart. The stones of the Choshen reminded HaShem of the merits of Klal Yisrael and were joined with the prayers of the Kohain Gadol from the depths of his heart that the Jews be redeemed and brought close to HaShem. Only that way could they be *b'milu'osam*, completely protected.

As we approach Purim, this lesson can offer us an insight into salvation. Haman said the Jews were spread out amongst the nations. Esther's willingness to die for her people showed that the Jews were not only on her shoulders, where she would do everything *physically* possible to save them, but in her heart, where she would even go beyond herself if it would help.

When we see other Jews with burdens, we must help them. However, it is not enough to merely lend a hand; one must open his heart as well. That is the only thing that can lead to true salvation and our redemption at the hands of HaKadosh Baruch Hu.

A renowned doctor who had not only veered off the path of Yiddishkeit, but fiercely opposed it as well, said that he would have no hesitations about converting, but that one thing stopped him from taking this drastic step - the warmth of the Chofetz Chaim's coat.

The doctor explained that when he was still a boy, he studied in Radin, and one cold night he fell asleep on a bench in the shul. Suddenly, he stirred and saw an elderly man standing over him, removing his coat and covering the boy to provide him with some much-needed warmth. Later, he realized that the elderly man was the Chofetz Chaim. The doctor concluded, "This act warms me until this day, and that is what keeps me from converting."