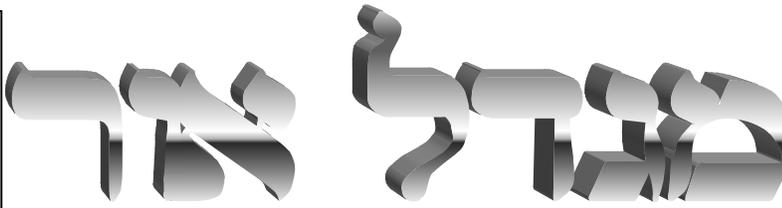


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לע"נ
ליבא בת ר' ישראל ניסן ע"ה
Mrs. Leeba (Lila) Kizelnik ob"m
יארצייט י"א מנחם אב
From her loving family, who still think of her often.

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A publication dedicated to Harbotzas Torah

”ואתחנן אל ה' בעת ההיא לאמר...”

Zmanim for שבת

Wesley Hills, NY

- 7:46 - הדלקת נרות
- 8:04 - שקיעה
- 8:43 - זק"ש מ"א
- 9:30 - זק"ש גר"א
- 10:40 - סוף זמן תפילה
- 8:03 - שקיעה
- 8:49* - צאת הכוכבים
- 9:16 - צאת 72

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

Did You Know?

Moshe told the Jewish People that the wise statutes of the Torah would be admired by the nations of the world. If the Jews do the mitzvot, the world will see them as wise and understanding.

Moshe said, "You shall guard them and perform them, for this is your wisdom and understanding."

This seems strange. Though a nation with wise statutes given to them by G-d could be considered holy or special, why would that be sufficient to declare them "wise and understanding"? On the contrary, simply by following the laws without having to reason their way to a result shows them to be sheep or lemmings, not people with understanding of their own.

The answer lies in understanding the true nature of wisdom. While we may have human capacity to judge and understand, we must still recognize that there is a higher power, a greater understanding. The ways of G-d, and His thoughts, are beyond us.

The truly wise and understanding person is not ashamed to put aside what appears to be right in his own mind and defer to the Torah. Because he is able to say, "There is a limit to my understanding," he has proven himself wiser than most.

Tisha B'Av happened because the Jews felt they needed to see the land for themselves and not trust HaShem's assurances that it would be theirs for the taking. The wise thing to do is know that there are things we don't know, so we follow HaShem's rules without question.

Thought of the week:

You don't climb Everest because it's there —
You summit mountains because YOU are there.

– R' Jonathan Gewirtz in The Observant Jew

“And I prayed to HaShem at that time, saying...” (Deut. 3:23)

This phrase, “at that time,” is used multiple times in Moshe’s final remarks to the Jewish People. Last week, in Parshas Devarim, he said, “And I said ‘at that time’ that I cannot bear you myself.” There is a discussion in the Midrash as to exactly what time that phrase was referring.

Here, again, Moshe says, “I prayed to HaShem ‘at that time’ saying...” and it refers to a different time, when he felt it appropriate to daven. For example, the Netziv in Ha’amek Davar says that when the tribes of Reuven, Gad and half of Menashe were being given an inheritance in Trans-Jordan, Moshe recognized the need for Torah study as that would be the antidote for the galus, the long exile which we are now in. He therefore davened to be allowed to enter Israel as there is no Torah like that of the holy land, and especially Yerushalayim which has a special attribute of being able to create and disseminate Torah.

There is an amazing message here, one that we should all try to learn and internalize. Moshe was the leader of the generation, the greatest man in the history of the Jewish People. Sometimes he was a warrior, such as when he defeated Sichon and Og. Sometimes he was a teacher, the one who brought the Torah from HaShem to the world. Other times Moshe was a referee, a defense attorney, a parent-figure, or a statesman.

Moshe was all of these things when the moment called for it, and that’s why he uses the phrase, “Ba’ais ha’hee,” at that time. When he prayed to HaShem, it was the time for prayer. When it was time to fight, he put aside his prayers and that’s what he did. When he had to defend the Jews before HaShem he did that to the best of his ability and when they needed him to adjudicate their disputes and render justice he did.

One aspect of Moshe’s greatness was the ability to recognize and act in accordance with what was appropriate and necessary at the time. He did not say, “I cannot pray for you,” or “I am a teacher not a warrior.” He said, as did our forefather Avraham, “Hineni,” I am here and ready to do what You want me to do.

As we reflect on the days of Tamuz and Av, when we tried to correct the flaws that led to the destruction of the Bais HaMikdash, and move forward toward the days of Elul, Rosh HaShana and Yom Kippur, when we ask HaShem to give us a new year of life, we must remember that HaShem puts us in the situations He does so we can do what must be done each and every moment of our lives. THAT is what living is all about.

As the fire raged and the sirens wailed in the distance, a lone figure ran into the burning building. “Fire! Fire!” he yelled, “Everyone get out!” People streamed from their doors and ran to the relative safety of the street. The firefighters arrived on the scene and began spraying water on the fire as the thick smoke billowed from the shattered windows. When the floor began caving in, the firemen were called out.

“My baby!” cried a woman rushing over to a fireman, “he’s still in there!” “I’m sorry Ma’am,” replied the officer, “but the building is unsafe.”

Our hero stepped forward and said to the surprised fireman. “I know that building and I know where the boy is. I’m going in.” With that, he disappeared into the flaming hallways. The Fire Chief who witnessed the exchange from afar came running over. “Who was that man?!” he bellowed. “He can’t go in there, he’s not firefighter!”

The speechless fireman slowly pointed to the soot-covered man emerging with the young boy in his arms. “Well, I guess today he is, Sir,” he replied softly. “Today he is.”