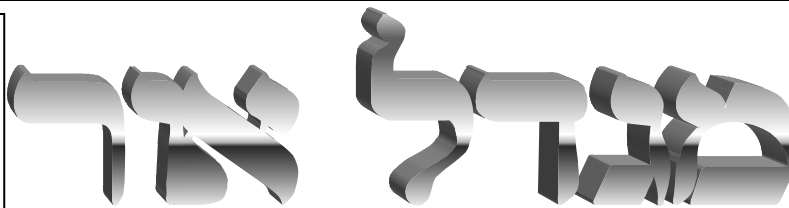


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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 7:51 - הדלקת נרות
- 8:09 - שקיעה
- 8:52 - זק"ש מ"א
- 9:28 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 8:09 - שקיעה
- 8:55\* - צאת הכוכבים
- 9:21 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

The Daf Yomi cycle which begins this week starts with Brachos, and the requirement to recite Shema Yisrael, Hear O Israel.

One must have intent to fulfill his obligation to recite the Shema, and also understand what he is saying. The basic translation is sufficient to fulfill one's obligation, that HaShem is our G-d, and that He is one. Of course, there are numerous explanations and insights that one should attempt to acquire.

For example, the name 'Adon--ai' spelled with yud-hey-vov represents 'haya, hoveh, yihyeh – past, present, and future,' indicating HaShem's eternity.

We don't speak this name as written for we cannot comprehend that HaShem takes into account all events in all times and that they all work in consonance. This is beyond our comprehension so we pronounce it with the attribute of Adnus, mastery, to show that though we don't grasp how, HaShem is master of all.

Elokeinu, means "able to do everything." Again, we acknowledge that only G-d is the force behind every event in the world.

Echad indicates not only that we serve only ONE G-d, not idols or other gods, but that HaShem is unique and nothing in the universe can be compared to Him.

It is important that one recite Shema, Boruch Shem K'Vod L'olam Va'ed and all three parshiyos of Shema and have intention to fulfill his mitzvah of saying Shema and accepting the yoke of Shomayim upon himself, as well as the remembering of Yetzias Mitzrayim, before the end of zman Krias Shema.

### Thought of the week:

**The older I get the more I listen to people who don't talk much.**

”לא תספו על הדבר אשר אנכי מצוה ואתכם ולא תגרעו ממנו לשמר מצות ה'...” (דברים 4:2)

**“Do not add to the thing that I command you, and don't detract from it, to guard the commandments of HaShem your G-d...” (Deut. 4:2)**

This posuk comes after Moshe tells us that our mission now is to listen to the mitzvos that he is teaching us, so we might live and inherit the land that HaShem is giving us. There are two mitzvos in this posuk. We are not supposed to add to the Mitzvos nor are we to minimize them. The classic example, says Rashi, would be to put five sections in the Tefillin, five types of plants in the lulav bundle, or five Tzitzis fringes on garments.

Interestingly, Rashi gives examples of three things which are made up of four, to which we might add one to make five. He also doesn't give any examples of minimizing. Why does he give these examples, and why does Moshe convey these mitzvos on the heels of a general command to heed the Torah?

In fact, the reason Rashi does not give examples of minimizing is because one would never imagine that he can lessen the commandments of HaShem (well, not until modern times, at least.) What the Torah is teaching us, though, is that by adding to the mitzvos, we are actually detracting from them, and may come to detract from them later. How so?

Why would someone wish to add a fifth section to the Tefillin, or a fifth fringe of Tzitzis? He might say, “There are five books in the Chumash, the written Torah. It would be so meaningful to have them each represented by a section of the Tefillin or a fringe, as a reminder to keep all of them.” However, by adding our limited understanding and trying to “improve” on HaShem's commandments, we are highlighting the fact that we don't understand them, and thus we are apt to try to modify them in other ways.

That is why, at the very beginning of telling us that the Torah is our source of life and entry into the Promised Land, Moshe reaffirms that it was not he who gave us the commandments, but HaShem himself. We are commanded to remember each day the day we stood before G-d at Mount Sinai. Just as at that moment we heard HaShem's voice directly, so must we recall each day that every mitzvah similarly comes from HaShem and instead of analyzing the mitzvos for ways to “improve” our closeness to HaShem by modifying what He asked of us, we should seek to analyze them for ways to improve our understanding of HaShem and His ways.

On Tisha B'Av, which falls out before Parshas V'Eschanan each year, we read the haftora from Yirmiya in which the prophet tells us, “A person shall not glory in his wisdom, his strength or his wealth, but in getting to know Me.” It is precisely a person reveling in “his” wisdom that HaShem decries. In other words, “Don't think you can find success and happiness by adding your own thoughts to My Torah. My Torah is already perfect. Your job is to understand that and keep trying to understand more of My ways.”

After we have that basic premise, Moshe repeats the Torah he had previously taught, including the Ten Commandments, which we must see through the eyes of one who is accepting, not trying to create. That is followed by Shema Yisrael, watchword of the Jewish faith, which tells us that by listening, by passive receipt of information, rather than creation and dissemination of new knowledge, we will be able to recognize and appreciate HaShem Yisbarach, our G-d, Who is all-powerful and unique.

*A man once asked the Brisker Rov if one is permitted to use milk for the arba kosos (four cups) on Pesach instead of wine. The Brisker Rov asked if there was some medical reason the man could not drink wine. As he questioned the man, it came out that he could not afford wine. The Rov told him, “No, one may not use milk instead of wine,” and gave him a “loan” of twenty rubles for wine.*

*The Brisker Rov's family questioned him after the fellow left. “Wine doesn't cost so much money. Why did you give him twenty rubles?!” “Didn't you listen to what he said?” asked the Rov. “He asked if he could use milk. That means he couldn't afford meat for the Seder either! That is why I gave him so much; so he had enough money for his true needs.”*