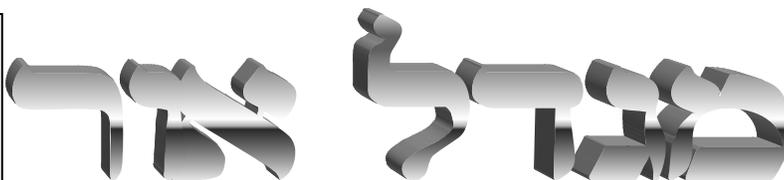


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:27 - הדלקת נרות
- 4:45 - שקיעה
- 8:31 - זק"ש מ"א
- 9:07 - זק"ש גר"א
- 9:58 - סוף זמן תפילה
- 4:45 - שקיעה
- 5:27 - צאת הכוכבים
- 5:57 - צאת 72

Times Courtesy of MyZmanim.com

With the changing of the clocks comes a serious issue for davening. It is now very easy to miss the time of Krias Shema, especially on Shabbos when davening usually starts later than during the week.

The Gr"a says one should be careful to say Krias Shema with the brachos during zman krias shema, as opposed to saying it without the brachos beforehand and then davening before zman tefillah, because you get Krias Shema with the brachos and smichas geulah l'tefillah. The Mishna Berura questions the second reason because by saying the brachos before Shemoneh Esrai you do have smichas geulah l'tefillah.

The Pri Yitzchak comments that the main mitzvah of smichas geulah l'tefillah is during Zman Krias Shema and discusses the obligation of saying Krias Shema with the brachos at length. Rav Moshe Shternbuch writes (Teshuvos V'hanhagos) that if one says Krias Shema as part of 'olam yehei adam he has "said Krias Shema with a bracha" [though not birchas Krias Shema.]

Therefore, one should try to daven with a minyan that will reach Shema before the zman. If this is not possible, he should recite Shema before davening, preferably within the bracha of *mekadesh es Shimcha ba'rabbim*.

Thought of the week:

You must look into other people as well as at them.

Bonus thoughts:

A smile is a curve that sets a lot of things straight.

Don't just make a living, make a life.

"המכסה אני מאברהם... ואברהם היו יהיה לגוי גדול ועצום ונברכו בו כל גויי הארץ" (בראשית טו"א)

"Shall I conceal from Avraham [that I will destroy Sodom] and Avraham will surely become a great nation, and all the nations of the earth will be blessed through him?"

Though HaShem had decided Sodom's fate, He felt He must disclose it to Avraham. Rashi first explains that since the cities of Sodom lie in the area promised to Avraham and his children, it would improper to destroy them without his knowledge. Further, says HaShem, because he is so beloved to me, Avraham is destined to become a great nation and "all the nations of the world will be blessed through him."

These two explanations seem to paint different pictures of the same man. Was it a monetary concern or was it because of his concern for others? And, if their fate was sealed, why tell him?

Clearly, the decision was not final yet. Avraham still had an opening to pray and commute the sentence. Were it only his money, his future assets, Avraham would have been justified in davening for mercy. He could claim that he had already been promised this land and didn't want to settle for a replacement, much as Chana said to Eli HaKohen, that she had davened for this boy, Shmuel, and didn't want another.

However, that wasn't the most compelling reason to tell Avraham. Avraham was the source of blessing and guidance for the world. When people blessed him, they were blessed by G-d. When they followed his direction, they became better. Avraham's life was not lived for his own gain. As proof, he would feed royal meals to people in the desert and ask only that they thank HaShem. For Avraham, true wealth was helping others live fulfilling lives. When he heard that Sodom was to be destroyed, Avraham felt the lost potential so keenly that he had to beg HaShem to spare them.

HaShem said, "Were Avraham but a simple man, to whom wealth was important, it would be only right that I inform him. But he is much more than that! He is a father to these people; he seeks their benefit. Surely I must disclose it to him and allow him to pray on their behalf."

This concern for others was so important to HaShem that He wanted to give Avraham the chance to exercise it. By seeking to find the good in the people of Sodom, and to give them a chance to repent, Avraham put a power of good into the world that would reverberate for generations. His ability to see the *tzelem Elokim*, the form of G-d, in each person, is a necessary ingredient in our continued existence.

If we live only for ourselves, we are not really living. However, when we live for others, wishing to help them reach their potential, we give pleasure to HaShem himself. When we care for others even to our own detriment, we are continuing on the path that Avraham Avinu paved, and will earn HaShem's love, as did our father Avraham.

R' Shlomo Zalman Auerbach z"l took care of all his orphaned nephew's needs, and even took the place of the groom's father at the young man's wedding in Tel Aviv. After the wedding, R' Shlomo Zalman informed the family that he wished to spend the night in Tel Aviv. They were shocked as whoever was familiar with R' Shlomo Zalman's tight schedule of learning and davening knew that it was very rare that he spent a night away from his home, if at all.

Only years later, when he himself was marrying off an orphan, did R' Y. Auerbach, the nephew, learn the truth. R' Shlomo Zalman called him before the wedding and said, "I hope that you do for the orphaned chassan what I did for you." His nephew didn't understand what R' Shlomo Zalman was referring to, until he reminded him how he had stayed the night in Tel Aviv after his wedding.

R' Shlomo Zalman explained, "Every chassan and kallah receive many gifts on the day of their wedding. One of the happiest moments after the chasunah is when the young couple opens their presents, and afterwards they show them off to their parents. You had no parents, and I knew you wouldn't be able to enjoy these happy moments. Therefore, despite the difficulties it involved for me, I stayed in Tel Aviv the night after the wedding so that you could show me your presents the next day."