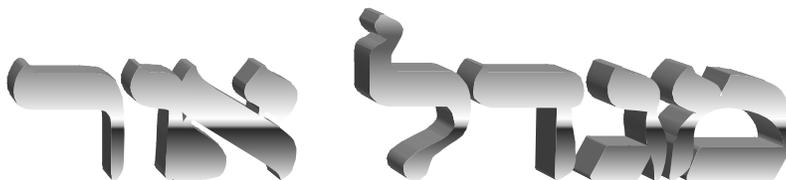


Get Migdal Ohr via e-mail to share with others by e-mailing info@jewishspeechwriter.com with "subscribe" in the subject.



Have a "Heart!"
 Support Kollel Ahavas Yehonason with a \$32 donation (32 = לב) and make Sukkos a joy for a worthy family in Israel while supporting Torah.
 To donate, visit our campaign partner:
www.SurvivalThroughEducation.org
 And click "Donate Here."
 All multiples of \$32 will be earmarked for this cause.

©2008 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:16 - הדלקת נרות
- 6:34 - שקיעה
- 9:14 - זק"ש מ"א
- 9:50 - זק"ש גר"א
- 10:48 - סוף זמן תפילה
- 6:33 - שקיעה
- 7:15 - צאת הכוכבים
- 7:45 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

Throughout Selichos and Yom Kippur we use our fists to beat our chests at the mention of each word of ashmunu, bagadnu, etc. The Taamei Minhagim explains the reasoning for this practice. We say in davening that HaShem writes down everything in His books, and each person signs his name to their truth and accuracy. In essence, the hand becomes a witness that a person did in fact sin in this fashion and the Torah teaches, "The hand of the witnesses shall be the first" to carry out punishment. Thus, when we beat our chests with our fists, we are reminding ourselves that our own limbs testify against us and we cannot hide from the truth.

This week is called Shabbos Shuva because of the Haftorah we lain on it, which comes from Hoshea, and begins with the words, Shuva Yisrael, Return O Israel. Tosfos in Megila (31a) brings another opinion which says that when there is a Shabbos between Yom Kippur and Sukkos, that is when we read Shuva Yisrael since it does speak about rain and produce which is applicable to Sukkos, and on the Shabbos between Rosh HaShana and Yom Kippur we would read Dirshu HaShem B'Himatzo, Seek out HaShem when He is nearby, (the haftorah read on fast days) since HaShem is close to us during the days of Teshuva. Either way, let's use this time when HaShem is close to come repent and return to Him.

Thought of the week:
 Time invested in improving ourselves cuts down on time wasted in disapproving of others.

"ויאמר אלהם בן מאה ועשרים שנים אנכי היום..." (דברים לא:ב)

"And [Moshe] said to them, 'I am one hundred and twenty years today...'"

Rashi on this posuk quotes the Gemara in Sota (13b) that this day was the seventh of Adar, Moshe's birthday. He said, "Today, my days and years are completed – on this day I was born and on this day shall I die." There is a principle in Chazal that the most special tzaddikim die on the day of their birth, having completed their years and allotted time in full.

While this may be the case, what was the point of Moshe's telling this to Klal Yisrael? He was obviously not trying to brag, as he was the most humble man to walk the face of the earth. What message is there in these words that needed to be transmitted to the Jewish people?

Perhaps, Moshe was trying to impress the Jews for all time with what can be accomplished with a single day. The entire book of Devarim, when Moshe recounted the events of the previous forty years and rebuked the Jewish People for their contrariness only began a week earlier. On his final day, he reaffirmed the covenant between the Jewish People and HaKadosh Boruch Hu and blessed them for the future. He appointed the next leader and reassured them that they would succeed with G-d's help. His days were certainly complete, for he took advantage of them to fill each one with meaning and service to HaShem.

Therefore, he was teaching us the value of each day of life; each moment of opportunity. "I am one hundred and twenty days old today, and I have the same need to achieve and accomplish today that I have had every other day of my life." And achieve he did! He set the stage for our entry into Eretz Yisrael and comforted us in advance for his own demise. He took the opportunity to walk through each of the various tribes' sections of the camp to lovingly bid them farewell. He filled up his days and his years.

This parsha is read each year around the High Holy Days and the message is startling. We have been granted life by HaShem but it's not a freebie. It is time given to us to use and accomplish great things. To waste time is truly to "kill" it.

When we ask HaShem to inscribe and seal us in the Book of Life, we have to give Him a reason to do it. The best reason, as taught by Moshe Rabbeinu, is that we will use it and give it life.

In Pirkei Avos, R' Eliezer says one should repent 'one day' before his death, but does not say he should repent 'every day,' which would seem to be the same directive. Perhaps, R' Eliezer specifically worded it that we should repent 'one day' before death, so we can live a full day as it was meant to be lived. If one recognizes the value of one day, then all his days will be considered to have been spent in repentance and good deeds, because now that he has reached this level, he will repent that his earlier days were not this full and transform them.

This is the same R' Eliezer who said the most important thing is an "ayin tov," a good eye. This means that one is able to see the potential within things that may be hidden beneath the surface; potential that would be missed with a cursory glance. By focusing on what can be achieved in a day, one will fill his days with life, instead of just biding his time until death. Moshe said that he was 120 years "today." Even on the last day of his life, if one takes advantage of it, he can salvage and "complete" all the previous days and years of his life.

When the Sfas Emes passed away, his son, the Imrei Emes, said, "Boruch HaShem my father merited such 'arichas yomim'." Someone who heard this remark was surprised by it and asked, "How can you say he had "length of days"? He only lived to be fifty-seven years old."

"This is true," replied the sage, "but I didn't say he had long years, for he did indeed have few years. However, he did have length of days, for each day was long and full of kedusha, Torah and Mitzvos. That is what I classify as 'arichas yomim.'"