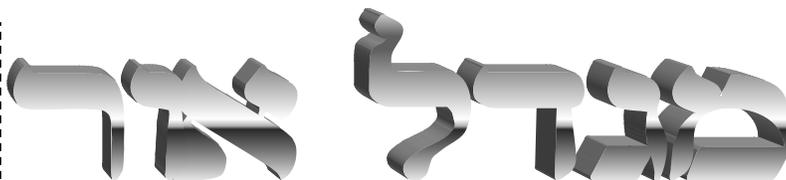


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Zmanim for יוה"כ/שבת

Wesley Hills, NY

- 12:43 - חצות ערב יוה"כ
- 6:08 - הדלקת נרות
- 6:26 - שקיעה
- 9:16 - זק"ש מ"א
- 9:52 - זק"ש גר"א
- 10:49 - סוף זמן תפילה
- 6:24 - שקיעה
- 7:06 - צאת הכוכבים
- 7:36 - צאת 72
- 6:04 - הדלקת נרות ער"ש
- 6:22 - שקיעה
- 9:17 - זק"ש מ"א
- 9:53 - זק"ש גר"א
- 6:21 - שקיעה
- 7:03 - צאת הכוכבים
- 7:33 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

On Yom Kippur, we send a goat to the wilderness for "azazel." The Ramban explains some of the esoteric meaning behind this korban. Quoting the Pirkei D'R' Eliezer, he says that it is a 'bribe' to the Yetzer Hara (sanctioned and commanded by HaShem, of course) that he leave the Jews alone. It works, as the Ramban explains: "When the sins of the Jews are placed upon the goat, the Prosecutor sees Klal Yisrael without sins on Yom Kippur and praises them to the Al-mighty. 'The Jews are like angels. Just as angels are barefoot, so are the Jews. Just as angels don't eat or drink, neither do the Jews. Just as the angels dwell in harmony, so do the Jews...'"

He also explains that the Satan's place is in the wilderness, where there is desolation and hopelessness. That is where he is strongest. The hope is to keep him far away from people on this holy day. This is also how one wins the battle with the Yetzer Hara – by never getting so close to him that he's in danger. Just as one would not walk alone in a dangerous neighborhood, so must one keep himself far from temptation.

Thought of the week:
How sad that we believe at once in evil, but in good only upon reflection.

Some thoughts on – *Our Father, Our King* "...אבינו מלכנו"

During the Aseres Yemei Teshuva we say Avinu Malkeinu twice daily, and on Yom Kippur we say it five times. While we are all familiar with the basic meanings of the entreaties, here are some additional concepts to reflect on when saying them:

Our Father, Our King, we have no king but you. - א"מ אין לנו מלך אלא אתה.

While the basic understanding is that HaShem is the solitary king in the universe, there is another way to read this phrase. If we were to put a comma after the word *melech*, like so - א"מ אין לנו מלך, אלא אתה - we come to a new insight in the phrase: We have nothing, O King, but you! That is to say, we understand and acknowledge that nothing in the Universe exists without HaShem and He is the source of everything we have.

Our Father, Our King, bestow upon us a new year of good - א"מ מחדש עלינו שנה טובה.

The word Shana means year, but it can also mean to review or repeat. There are countless repetitive acts of kindness that G-d does for us. We awaken in the morning, we breathe, we see, we hear, we can function as human beings. All this is a miracle of G-d's chesed yet because it is repeated so often we take it for granted and don't appreciate it. At this point we may envision ourselves asking for HaShem's help to see these blessings anew and marvel and appreciate them. Our Father, Our King, make [Your] repeated goodness new to us [so that we may appreciate it and praise you for it.]

Our Father, Our King, invalidate the thoughts of our enemies. - א"מ בטל מחשבות שונאנו.

Simply understood, Klal Yisrael has many enemies. In this supplication we ask HaShem, in His mercy, to thwart the plans of those who hate us and would do us harm. However, sometimes our enemies may not come from outside.

Throughout our lives we may have thoughts of desire, envy, malice, and other evil thoughts. Even worse, we may have thoughts of despair and give up any hope of repenting, thus falling deeper into sin. While one may control his actions, it is nearly impossible to control his thoughts so we ask HaShem to protect us from ideas that jump into our heads which cause us to become our own worst enemies.

"ויבא משה וידבר את כל דברי השירה הזאת באזני העם הוא והושע בן נון" (דברים לב:מד)

"Moshe came and he spoke all the words of this song in the hearing of the people; he and Hoshea, the son of Nun."

On this day, Yehoshua was given the authority to speak to the people, or at least shared the dais with Moshe, lest they say later that he would not have dared to raise his head in the lifetime of Moshe. It was like his coronation.

The Torah here calls him Hoshea, not Yehoshua, which was the name given to him by Moshe, explains Rashi and other commentaries, to teach us that he did not become arrogant and remained humble as he was before, when he was Moshe's attendant.

Why though did the Torah choose to teach this to us by calling him Hoshea instead of simply telling us that he was humble, as the Torah did regarding Moshe?

When Moshe changed Yehoshua's name, he was fearful that the spies would try to harm him when he spoke his mind in favor of Eretz Yisrael. Now that he was the leader, the Torah testifies that he was just as ready to speak the truth despite the fact that he was now in a public position. He did not look to the people for his power, but knew that it came from HaShem and he would need to remain firm and outspoken.

As Jews, we, too, must be ready to stand up for Torah and its truth even when it's not popular. That is what leadership is all about.