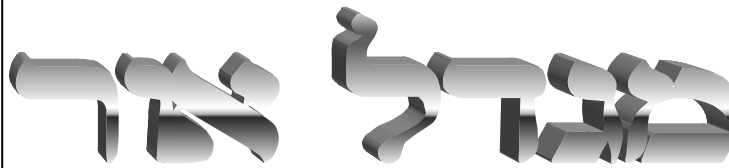


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A publication dedicated to Harbotzas Torah

יה"כ"ו צושת Zmanim for

Wesley Hills, NY

- 6:46 - הדלקת נרות
- 7:04 - שקיעה
- 9:02 - זק"ש מ"א
- 9:44 - זק"ש גר"א
- 10:46 - סוף זמן תפילה
- 12:50 - חצות
- 7:03 - שקיעה
- 7:45 - צאת הכוכבים
- 8:15 - צאת 72
- =====
- 6:43 - הדלקת נרות שבת
- 7:01 - שקיעה
- 9:03 - זק"ש מ"א
- 9:45 - זק"ש גר"א
- 10:46 - סוף זמן תפילה
- 6:59 - שקיעה
- 7:41* - צאת הכוכבים
- 8:11 - צאת 72

אגמר חתימה טובה!

Times courtesy of MyZmanim.com

Now You Know!

During Aseres Yemei Teshuva, one of the additions we make to davening is the phrase, "Zachreinu L'chaim – Remember us for life, King Who desires life, and write us in the Book of Life, for Your sake, G-d of Life.

It makes sense to ask Hashem to inscribe us for life, but what does remembering have to do with it? Hashem doesn't forget.

Chazal say that one should not part from his friend except with words of halacha (Torah,) "for through this he will remember him."

The Maharsha writes that when he says a dvar halacha, it will remind his friend of something which he will then share, and through the connection of Torah they will develop love for each other and remember each other.

When we ask Hashem to remember us for life, what we're saying is, "Grant us life to do the things that will make You remember WHY You desire life."

By living the lives we should, we remind Hashem why He created us and wants to keep us around.

Thought of the week:

No sin is so light that it may be overlooked, but neither is any sin so heavy that it may not be repented of.

"Any vow, oath, prohibition..." (Opening prayer to Yom Kippur)

"כל נדרי, ואסרי, וחרמי..."

Ask almost any Jew how Yom Kippur begins, and they will sing you the haunting melody of Kol Nidrei. From the least affiliated to the most meticulous, this prayer, with its ceremony and solemnity seem to be a fitting introduction for the holy day to follow. But why?

What is so special about this prayer? What it effectively does is negate any vows or promises we've made and says that our vows are not vows and our oaths are not oaths. Not only that, but many of us have said a much lengthier version of this prayer on Erev Rosh HaShana, as part of Hataras Nedarim, nullification of vows. What are we doing?

To make the question stronger, when we nullify our vows before Rosh Hashana, we explain that our problem isn't with committing to doing something, and we don't regret the actions we've done based on the vows, but only the use of the words invoking the oath.

However, the answer is simple and almost obvious once you know it. When we say, "I WILL do this," we are declaring that we have the power to do it. None of us can make that claim. We don't know if we will be alive to do what we said, or if we will have the physical ability to do it. The problem with making vows, promises, or oaths is that we have appropriated Hashem's utter control over our lives and claimed that it is our own. That must be corrected.

Therefore, before both Rosh HaShana and Yom Kippur we stop ourselves and publicly regret making such a presumption that anything is really in our control. By placing ourselves and our fates in Hashem's hands, we are putting ourselves in the safest place in existence: in the embrace of His mercy and love. That is how to enter Yom Kippur.

"כי חלקה' עמו יעקב חבל נחלתו." (דברים לב:ח)

"For the L-rd's portion is His nation; Jacob, the rope of His allotment." (Devarim 32:8)

According to some, the requirement to "write this song" found in Parshas Vayelech refers to the song of Haazinu. The powerful imagery of Hashem's mastery over us and the foolishness of denying it is intended to be memorable.

Though other nations are ruled by ministering angels, Hashem, Himself guides the Jewish People, and this verse tells us why. It is because Hashem has chosen the Jewish People as His portion, His special piece of this world. How did we merit being chosen? It was through our three patriarchs, Avraham, Yitzchak and Yaakov, who created a triple strand much as a strong rope is made of multiple smaller threads.

This striking lesson teaches us that when Hashem protects us, blesses us and does good to us, it is because He has become completely invested in us. We are His, and one protects that which is his. When we say, "Hashem, save us for your sake" it is a very accurate request. And we should recognize that since the time of Yaakov, every one of us has become a strand in the rope which ties us to Hashem. Even if we feel our connection may have snapped, we still have all the others to hold us fast. Then we can hang on to that rope for dear life, because it will not give out on us, and Hashem will not give up on us.

There is a famous story of the Baal Shem Tov who once had no money for Shabbos. He went to the home of a rich man, tapped on the door and whispered, "I need money for Shabbos."

The rich man heard and came running after him but the Baal Shem Tov had already turned and left. When asked why he hadn't stayed at the door, the Besht responded that he had done the basic effort Hashem required of him for his physical needs.

On Yom Kippur, we are knocking and asking for forgiveness. But it's not enough to say a few words to be 'yotze.' Rather we must return "all the way to Hashem," and He will then provide for us lavishly.