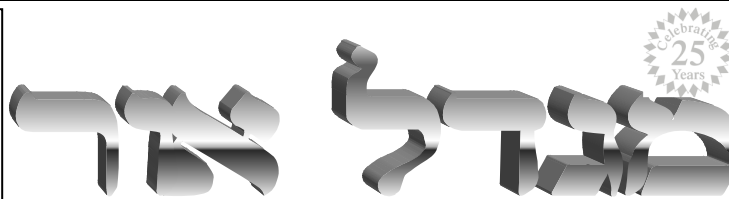


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This issue dedicated l'illui nishmas our dear father
Avraham Aharon ben Yisroel Yitzchok z"l Lipshitz
Yahrtzeit 1 Tishrei

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A publication dedicated to Harbotzas Torah

זמנים ל"ה' הושבת"

- Wesley Hills, NY
6:17 - הדלקת נרות יום א'
6:35 - שקיעה
12:44 PM - חצות
6:33 - שקיעה
After 7:15 - הדלקת נרות יום ב'
12:44 PM - חצות
6:14 - הדלקת נרות שבת
6:32 - שקיעה
9:10 - זק"ש מ"א
9:50 - זק"ש גר"א
10:48 - סוף זמן תפילה
6:30 - שקיעה
7:12* - צאת הכוכבים
7:43 - צאת 72

PREPARE ERUV TAVSHILIN

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Now You Know!

Normally, the concept of a "3-day Yom Tov," in which Yom Tov and Shabbos come in succession, is only something that happens outside Israel.

Rosh HaShana is the exception to the rule because it is the only Yom Tov that spans two days, and can then lead into Shabbos.

When this happens, we make an Eruv Tavshilin. This is a Rabbinic Enactment which involves taking a cooked food and a baked food and setting them aside for Shabbos before Yom Tov. A bracha is made and a declaration recited.

This permits preparing food on Yom Tov for Shabbos, which had been prohibited by the rabbis lest people focus on Yom Tov and forget about preparing for Shabbos, and also lest they prepare on Yom Tov for the next day or a weekday.

When the whole world must fulfill this mitzvah, it behooves us to consider that this world is also intended for us to prepare for the next world, which is considered "a day entirely of Shabbos." We prepare here, and in Olam HaBa (including when Moshiach comes), we will enjoy what we've prepared.

The items we need are the Torah and Mitzvos we can learn and do in this life, and we should recognize that all we'll have then, is what we prepare now.

Thought of the week:

Don't tell Hashem what you'll do if He gives you another year. Start doing it now.

"...the holy King."

During the Aseres Yemei Teshuva, from Rosh HaShana to Yom Kippur, we make a change in our tefilos. Instead of calling Hashem, "the holy G-d," we call Him, "the holy King." If one forgets and says the normal word, he has to recite the tefilla over again.

Even though "G-d" is a higher praise than King, the spirit of the days requires that we see that aspect of Hashem in greater focus. Since we have an idea of what a King is, from either human kings, presidents, or leaders, we are familiar with the protocols and reverence they are to be given.

In order to serve Hashem properly at this special time, and recognize that our lives are in His hands, we choose something we can relate to in order to get into the proper mindframe. This is why it is so crucial that if one makes a mistake, he has to go back. By visualizing Hashem as our king, greater than any human kings, we should be able to gain a small appreciation for how to connect with Him on Rosh HaShana and beyond.

"המלך הקדוש."

"על אשר מעלתם בי בתוך בני ישראל..." (דברים לב:א)

"Because you trespassed against me amongst the Children of Israel..." (Devarim 32:51)

Hashem told Moshe that it was his time to pass away, and let him know that he would receive the same Divine kiss to take his soul as his brother Aharon did. This was to soothe and comfort Moshe. Then, Hashem reminded him of his sin in hitting the rock at Mai Meriva, which is why he could not enter the Land of Israel.

But what happened to Teshuva? Certainly Moshe repented for his mistake and regretted it. This Shabbos we focus on returning to Hashem, as we do the entire Ten Days of Teshuva, but the message here is that it's not enough!

The answer can be found in the explanation of Rashi, who says the problem was that they caused others to rebel against Hashem, and caused Hashem not to be sanctified by His people. In other words, Teshuva works for sins between Man and G-d. However, for sins between people, it's insufficient. One has to appease the others he has harmed (and causing someone to sin is a great harm,) which is why we should be so careful about hurting anyone else.

But what can we do if we don't know who we harmed, or how to make amends? If, after trying to appease the other person several times he doesn't forgive, or if you don't even know who you've harmed, you can pray to Hashem to put it into the other person's heart to forgive you, and resolve not to do it again.

A man who was not particularly careful about his speech, often gossiping and saying negative and harmful things about others, came to a Rabbi. He had decided to change, and needed advice on how to go about it. The Rabbi gave him a very peculiar answer.

"Take a feather pillow into the street, and release its feathers in every direction." The man was perplexed, but his resolve was firm to do as he was advised and change his life. After doing as he was told he returned to the Rabbi. "What should I do next?" he asked.

"Go back into the street and collect all of the feathers," was the astounding reply. Again, the man made his way into the street and began the daunting task. At his wits' end, he returned to the Rabbi dejectedly, reporting that this was an impossible task.

"Indeed," said the Rabbi. "Remember that your words are like those feathers. Once they leave your mouth, you will never be able to take them back. Make sure the words you allow out are ones you won't have to go chasing after!"