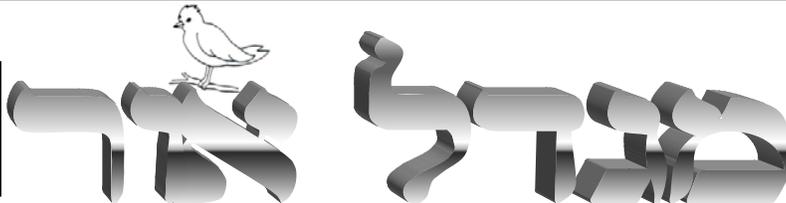


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יארצייט - י"ט שבט*

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*A publication dedicated to Harbotzas Torah*

### Zmanim for שבת

Wesley Hills, NY

- 4:33 - הדלקת נרות
- 4:51 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:30 - סוף זמן תפילה
- 4:53 - שקיעה
- 5:37\* - צאת הכוכבים
- 5:05 - צאת 72

\* Based on the emergence of 3 stars

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda.*

#### The Beneficial Bribe

Last week, we discussed why the Torah doesn't spell out the rewards we will get in the next world for our behavior in this world. We explained that we have no comprehension of the type of existence we will experience in the next world so discussing it would be pointless.

Further, because the leaders of each generation have passed on a tradition of reward and punishment to their people, along with some understandings of reasons behind some of the mitzvos we do, there was no need to outline the reward in the next world for Moshe relied on the oral tradition about it.

Another reason is because HaShem felt a special love for the generation that received the Torah and dealt with it like a father deals with his beloved son.

When the father wishes to teach the child a certain behavior, he doesn't tell him, "Do this for someday you will be a person of character and it will help you." Rather, he offers him a prize or reward he can enjoy right now – a candy, a nice garment, or similar. When the boy matures he will see the benefit of the training his father gave him, but right now, he cannot see beyond the prize.

Therefore, HaShem outlines in the Torah reward that we will get in this world, the instant gratification necessary to motivate us to serve Him and we will rise to the level in which we serve Him for His sake alone.

- To be continued

#### Thought of the week:

**Happiness is a conscious decision – not an automatic response.**

**"שמעתי את תלונת בני ישראל... ובבקר תשבועו לחם וידעתם כי אני ה' אלקיכם." (שמות טז:א)**

**"I have heard the murmurings of the children of Israel. Speak to them, saying: At dusk you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the L-rd your G-d."**

After the Jews complained about the lack of food in the desert, HaShem told Moshe that He heard their complaints and they should now be informed of the fact that they will have bread and meat. The purpose of this is that they should know that HaShem is their G-d.

The word, "your G-d" here seems superfluous. The arrival of meat and bread would indeed show HaShem's mastery over the world, but not necessarily over the Jewish People. What about this posuk indicates that HaShem is specifically **"your G-d"**?

The Ramban comments that this posuk is apparently redundant in that HaShem already told Moshe He was sending them food. It is repeated, however, to stress that HaShem had heard the griping of the Jews.

At first, the food was going to be given out of kindness, but now it shall be given to them in light of the sin of complaining. The Ramban posits that the original intention might have been only to give them the mon for now, but they would have eventually come to a place where they could find food. However, now that they complained, they were destined to eat mon for the entire forty years in the desert.

This gives us an opportunity to answer our initial question. The question was what about this statement showed HaShem's mastery not only over the whole world, but specifically over the Jewish People. It is also noteworthy that the posuk uses the word HaShem, which usually represents mercy, and also the word "Elokeichem," your G-d, using the name Elokim, which connotes a harsher attribute of G-d, that of judgment.

As we said last week, the name of HaShem implies the taking into account of past, present, and future when making decisions. It represents G-d's omniscience of everything's purpose and reason.

When the Jews complained about having no food, it was an affront to this Divine attribute. They seemed to imply that G-d didn't know that they had a low supply of food or that they were hungry. They argued that they knew what they needed and those needs weren't being met. HaShem told Moshe, "I have heard their complaints." They think I am too demanding; that I do not know of their needs. They see only my attribute of harshness but do not realize that I know what is truly best for them. Now I will answer their demands by giving them what they think is good for them.

As the Ramban said, now the Jews were condemned to the constant stream of food they requested – the Mon, for forty years, instead of temporarily. They will have enough meat to choke on and it will result in a deadly plague. HaShem allowed us to have what we wanted to show that we don't know all. He truly takes everything into account and if we don't have something, it's not because He doesn't realize it, but because this is what is best for us.

*A little girl was crying because her favorite doll had broken. Her ten-year old brother saw her crying and mockingly asked, "Why don't you ask G-d to fix your doll?" The girl's face brightened and with a resolute step she went into her room to pray.*

*Later, the boy saw the girl outside playing, her broken doll beside her. With a smirk he scoffed "I see G-d didn't answer your prayer. Your doll is still broken."*

*His sister looked at him with a serene expression and contented smile and replied: "G-d did so answer me. He said 'No.'"*