



לע"ז ליבא בת ר' ישראל ניסן ע"ה
 ויבדלח"ט לזכות רפואה שלימה למרים בת רחל
 ורוחמה עליה שרה תנה בת אסתר ליבא

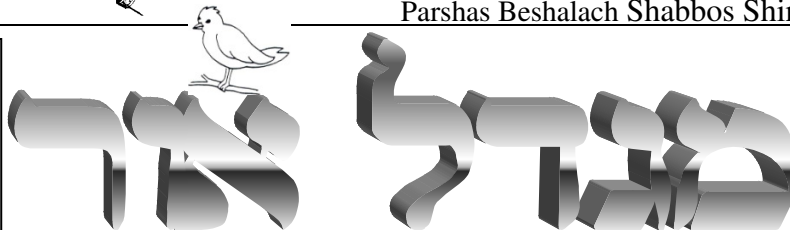
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 לע"נ ר' מרדכי יצחק בן הר'
 שלמה זלמן הלוי ע"ה
 יארצייט י"ט שבט*

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:56 - הדלקת נרות
- 5:14 - שקיעה
- 9:01 - זק"ש מ"א
- 9:37 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 5:17 - שקיעה
- 5:59* - צאת הכוכבים
- 6:29 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

When the Jews saw the Egyptians utterly destroyed, they sang Az Yashir, the song that gives Shabbos Shira its name. When the men finished, the women took out musical instruments and began to play and sing. Rashi tells us that the women had such tremendous faith that G-d would save them that they brought musical instruments with them from Egypt, but why could they not simply sing like the men?

The answer is that a man is forbidden to listen to a woman's singing voice, just as he is forbidden to look at her body. Therefore, the women played instruments to drown out their voices so the men would not hear them and sin.

We can learn a great lesson from this that even a mitzvah cannot be done at someone else's expense. The women could have said, "So don't listen," but that would have been selfish and a sin on its own, to be uncaring towards another and cause them to sin. (Similar to a woman who dresses immodestly and tells men "don't look.")

These righteous women were careful not to harm someone else, even at the height of their euphoria at the Exodus.

Perhaps they learned from Avraham, who, when asked to sacrifice his son, readily agreed, and when, at the last moment, he was stopped by G-d, wished to offer another sacrifice in Yitzchak's place.

He found a ram that was caught in the bushes by its horns. The commentaries tell us that he knew it was there miraculously. Had it belonged to someone else, Avraham would not have taken it, even though he was serving G-d in a most lofty way. There is no excuse, even for that, if it entails stealing from another.

Thought(s) of the week:

There's only one thing G-d doesn't do well – second best. If it **COULD** be better, it **WOULD** be better.

הנני ממטיר לכם לחם מן המים... ולקטו דבר יום ביומו למען אנחנו הילך בתורתך אם לא (שמות טז:ד)

"And HaShem said to Moshe, behold I will rain down to you bread from Heaven, and they shall collect their daily portion, so I can test if they will follow my Torah or not."

The miracle of the Mon, the food the Jews ate in the desert for forty years, is a complex one. In this posuk, HaShem told Moshe that that it was a test to see if the Jews would follow the Torah or not. Rashi explains that the test was whether they would keep the mitzvos associated with the Mon, not to leave it over for the next day, and not to go out on Shabbos to collect it.

The Ramban disagrees, and says that the test was that they were in a desert with a food none had ever heard of before which came down each day. Would they continue to follow HaShem by remaining in the desert, instead of leaving to go to a land where bread was available?

At first glance, it would appear that Rashi's version is not much of a test, since they all saw that any Mon left over became spoiled. On Shabbos it did not come down. Even if they had tried to leave some over, or collect Mon on Shabbos, they would have failed. After the first time, they would know it was pointless. The Ramban's scenario, however, would be a test each day, that they might be tempted to flee the desert to an inhabited land where food was available.

A number of meforshim discuss how the Mon was intended to strengthen of attribute of Bitachon, security in HaShem. By not having any source of nourishment other than what HaShem gave them on a daily basis, the Jews learned to rely solely on HaShem. The Sipurno says that the test was whether the Jews would be involved in Torah when Parnasa came easy, as it is said, "Torah is only given to those who ate the Mon." How do we understand this? Everyone in the desert ate the Mon, so what was the test?

Perhaps the answer is that the Jews were being tested to see if they were satisfied with what HaShem provided for them. When Parnasa comes easy, do they involve themselves in Torah study, or do they figure they now have more time to work and make more money?

As we have seen, especially according to Rashi, the Jews in the desert had no choice or ability to make "more money." Even if they tried to collect extra, they would only remain with the Divinely-decreed amount each was supposed to get. Rashi says that was the great miracle of the Mon, and yet, he still felt it was a test.

What HaShem wanted us to learn during that time, and for all generations, is that our livelihood doesn't come from our labors, but from HaShem's beneficent hand. If we work harder and make more money, we will just lose it some other way, and all we have done is more work. That's why it says, "I am raining down bread TO YOU, from Heaven." Each of us has our own portion that no one else can touch, which we can't increase or decrease through our efforts.

Instead, we should be happy with what we have, working only to fulfill the decree that Man must work, and remember that G-d is our true source of wealth. Those who recognize it will take advantage of their free time to learn and grow closer to HaShem, not come up with more schemes to accumulate wealth.

Everyone ate Mon in the desert, but not all were satisfied with it. The famous Midrash says that the Mon could taste like whatever you wanted. Perhaps this means that if you were happy with your lot, it was sweet, but if you felt you were lacking, it may well have tasted like sour grapes.

Two fine gentlemen of Chelm were talking one day, and lamenting about how hard it is to make a living in this world.

"Ah..." said one of the men. "If only I had Rothschild's money; I'd be RICHER than Rothschild."

"What do you mean," asked his wise companion. "How could you be richer than Rothschild?"

"It's quite simple," replied the first. "I'm no dummy. I'd be richer than Rothschild because I'd have all of Rothschild's money, plus I'd tutor a little on the side!"