



# בְּשַׁלַּח

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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 4:46 - הדלקת נרות
- 5:04 - שקיעה
- 8:58 - זק"ש מ"א
- 9:40 - זק"ש גר"א
- 10:30 - סוף זמן תפילה
- 5:06 - שקיעה
- 5:50\* - צאת הכוכבים
- 6:18 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

After going through a year of warnings, plagues, death and destruction, Pharaoh gave in and "let" the Jews go.

After they left, he had a sudden change of heart and decided to chase them, resulting in the utter loss of the entire Egyptian army, from chariots to horses to men.

What happened? Why all of a sudden did Pharaoh think he should chase the people he had just sent out after much suffering? It was crazy and doomed to fail, yet he did it. Why?

The posuk tells us that it was "when Pharaoh was told that the nation ran away," that he suddenly mobilized his forces to chase them to the Reed Sea.

This wasn't new information; Pharaoh knew they were leaving. The difference is in the nuance of the language.

Had Pharaoh been told, "The people left," he would not have reacted so strongly. However, the message he got was that they "ran away," which implies they put something over on him, and fooled him.

This incited him to react as he did, rushing to the abyss of destruction for his army.

This teaches us the enormous power our words have. A single turn of a phrase or a simple choice of words can mean the difference between peace and calm or wrath and ruin.

Life and death are in the hands of the tongue. We must use our words wisely.

### Thought of the week:

**Faith is taking the first step even when you don't see the whole staircase.**

"...ולא נחם אלקים דרך ארץ פלישתים כי קרוב הוא כי אמר אלקים פן ינחם העם בראותם

*"...and G-d did not allow them to pass the land of the* (שמות יג:יג)

*Plishtim, for it was near, for He said, lest the nation retreat when they see war"* (13:17)

The Kli Yakar makes the point that the Jews were unprepared for war. They had neither physical weapons nor spiritual ones. They were just like any other people. After going through the splitting of the sea, however, and witnessing many miracles, they had Bitachon, faith in G-d, and that earned them the name, Yisrael.

It seems strange that in this posuk, HaShem would do something that seems to defy logic – taking the Jews to the Promised Land in a roundabout way – and then explain in a very logical fashion exactly why He was doing it, one reason being they were unprepared for war.

When Moshe later questioned HaShem regarding the meat HaShem promised to feed the Jews, and said, "Will You slaughter sheep and cattle for them? Or gather all the fish in the sea?" indicating that he didn't understand how HaShem would feed such a vast multitude in such a short amount of time, HaShem merely responded, "Watch and see." Why didn't HaShem explain there as well?

For this, we look back to an insightful Ohr HaChaim in last week's parsha. When Moshe came to tell the Jews the news that HaShem would redeem them in four aspects of redemption, they did not listen to him, "from shortness of breath and hard work." The hard work was a result of Pharaoh's no longer giving them the raw materials they needed for the bricks.

The shortness of breath, suggests the Ohr HaChaim, was because they were not "B'nai Torah." Torah broadens a person's heart, and effectively gives a person a better ability to cope with things. Had the Jews had the Torah already, they would have been able to withstand the difficulties the Egyptians placed on them as they would have a way to deal with them.

That said, at this point, the Jews still did not have the Torah. They were finally being sent from Egypt after hundreds of years of slavery, heading to the Promised Land, and all of a sudden, they were going the wrong way! "What's going on?!" they must have wondered. This was one more disappointment in a string of misfortunes. What was Moshe doing to them?

Therefore, at this moment, HaShem explained His reasoning, allowing the Jews to understand that whatever HaShem does takes into account all angles, all eventualities, and all effects. Once they had the Torah, they would be expected to trust in HaShem because the disappointments would not seem so overwhelming. That's why when Moshe asked how HaShem would feed millions of people meat, HaShem did not explain.

In fact, this is how we have survived in Galus for thousands of years. Any other nation would long since have vanished under the strain of the oppression the Jews have gone through. However, we have the Torah, and that enables us to keep going, remain optimistic, and get through life's challenges. The people who toss aside Torah and Mitzvos when things get difficult aren't making their situation better. On the contrary, they lose the chance to make it so.

*After WWII, Rabbi Eliezer Silver visited the DP camps. At one camp, he noticed a fellow who was not taking part in the religious services and did not cover his head. "Why are you acting irreligiously?" asked the visiting Rabbi.*

*The man replied, "When I was in the concentration camps, I saw someone who smuggled in a siddur. He used to take food from other starving prisoners just to let them pray from it! When I saw that I decided I could not remain observant."*

*"Fool that you are!" shouted an incensed Rabbi Silver. "You focus on the fellow who charged to use the siddur? Why don't you focus instead on the holy people who gave up their life-sustaining food for a few precious moments of davening from a siddur?"*

*One final point – when we deal with children, or people who do not know us, we would be wise to explain ourselves initially, so they might build up a sense of trust in us and our good intentions, rather than demand obedience. Who better to learn from than G-d Himself?*