



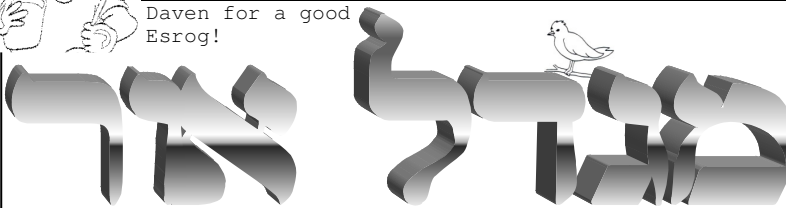
לע"נ ליבא בת ר' ישראל ניסן ע"ה ורבקה בריין בת החבר ר' אליעזר ע"ה
 ויבדלח"ט לזכות רפואה שלימה למרים בת רחל
 ברכה טובה בת ח' סערל ויצחק אייזק בן לאה

Happy Tu B'Shvat!
 Daven for a good
 Esrog!

Parshas Beshalach Shabbos Shira 5774 פ' בשלח י' שבט תשע"ד

Volume 16 – Issue 16

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Zmanim for שבת

Wesley Hills, NY

- 4:29 - הדלקת נרות
- 4:47 - שקיעה
- 8:58 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 4:49 - שקיעה
- 5:34* - צאת הכוכבים
- 6:01 - צאת 72

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

Did You Know?

On Shabbos we eat "Lechem Mishneh," doubled bread, consisting of two challos or matzos at each meal, based on the fact that in the desert we received a double-portion of Manna on Friday to have enough for Shabbos as well.

The posuk (16:25) says, "Moshe said, 'Eat it today, for today is Shabbos for HaShem; today you won't find it in the field.'" The word today is repeated three times and we eat Lechem Mishneh at three meals: Friday night, Shabbos morning, and Seudah Shlishis.

Therefore, one should be very careful to eat three meals on Shabbos and if he did not eat Friday night, he should wash and have three meals during the day.

Practically speaking it is not limited to three, and one should have Lechem Mishneh any time he washes, even more than three times in a Shabbos.

Friday night, one should cut the bottom challah first, but Shabbos morning, or Yom Tov even at night, he should cut the top challah. (OC 274:1)

This is appropriate because when the Manna fell, the first portion fell for Friday (hence it is on the bottom) and the next portion fell on top of it and was to be used for the next day.

Extra insight: Moshe emphasized that "today" (on Shabbos) they would not find Manna to imply that "tomorrow" they would once again find it. (Rashi) This concurs with our understanding that Shabbos is the source of blessing for the coming week.

Thought of the week:

By all means you can follow your instincts -- just be prepared to get lost. ☺

"...ויורהו ה' עץ וישלך אל המים וימתקו המים שם שם לו חק ומשפט ושם נסהו" (שמות טו:כה)

"...And HaShem showed [Moshe] a tree; he threw it into the water and the water became sweet. There He established for [the nation] a statute and a judgment and there He tested it." (Exodus 15:25)

The place where the Jews complained that the water was bitter was called "Marah," which means bitter. When they did, HaShem showed Moshe a piece of wood to throw into the water and it miraculously became sweet. It seems unusual that the place would be recalled by its negative connotation instead of its name commemorating the miracle.

It was here that the Jews received some laws to study, such as Shabbos and Parah Aduma. These are the statutes and judgments referred to in the posuk. Rashi further states that the "test" they received was to see how they would react to the lack of water. They complained instead of asking Moshe nicely, thus failing the test.

After these laws were given, HaShem promised that if they hearkened to His laws, He would protect them from any of the evils that had befallen the Egyptians, "for I am G-d, your Healer." [If it doesn't happen, why do you need to be healed?] The Ibn Ezra comments that the wording used for "hearken to" conveys not merely a willingness to carry out the actions, but to delve into and seek out understanding of the mitzvos and commandments.

What is the common thread in all these different ideas? They seem so disparate yet they appear in the span of just two pesukim.

Perhaps it is this: The Jews had just lived through a year of Divine retribution against their tormentors, and they had seen miracles for much longer than that. They knew that HaShem existed and ran the world. Despite this, when they ran into a difficulty – not having water – they complained and spoke uncouthly to the man who had redeemed them.

This was a test engineered by G-d not to tell *Him* anything, but to tell *us* something. We had to realize that we cannot live according to our own perceptions in this world. Just as the water needed the tree to sweeten it, we need the Torah, the *aitz chaim* or Tree of Life, to refine us. That is why HaShem gave us laws to study, so that we might come to an understanding of HaShem's perspective in the world and act accordingly. It would enable us to be healed from our failings and avoid punishment.

Therefore, the place where we got our first mitzvos to study was named for the bitterness that existed beforehand to remind us that we need the Torah because without it we are as useless as bitter waters to a thirsty traveler.

Once we have the Torah, though, and we study it and begin to understand how G-d sees the world, we can turn things around and sweeten even the most bitter of things – ourselves included.

A teacher asked his class a halachic question. At a Bar Mitzvah, a guest found a bottlecap with a winning game piece under it, worth 500 dollars in a soft-drink contest. The man felt he should get the money because he found the winning piece. The Bar Mitzvah boy felt it was his because it was his event. The father of the boy posited that he had paid for the soda, while the caterer said that he would have taken back any unused bottles so the father only owned the beverage not the container. Who was right?

The students shouted, jostled, and pointed, each offering his guess as to who was right.

When they finished, the teacher spoke. "You each offered opinions based on your own perspective. However, there is only ONE correct answer any of you could have offered:

"I didn't learn Choshen Mishpat – I DON'T KNOW!"

[Ed. Note: Choshen Mishpat is the section of Jewish Law dealing with monetary matters.]