



PEOPLE HATE SPEECHES
(That are boring and meaningless.)
Entertain and inspire your audience with the perfect words for your next occasion.
JewishSpeechWriter.com

Sponsor an issue of the Migdal Ohr for only \$36.
E-mail info@JewishSpeechWriter.com

©2008 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:42 - פלג המנחה
- 7:54 - הדלקת נרות
- 8:12 - שקיעה
- 8:51 - זק"ש מ"א
- 9:27 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 8:11 - שקיעה
- 8:58 - צאת הכוכבים
- 9:24 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

When the Jews traveled through the desert, they were led by the pillar of cloud by day and the pillar of fire at night. They followed the movement. When the cloud moved, they moved; when it stopped, they stopped. For forty years, they never knew where they were going to spend the next night. It is possible that they would come to camp somewhere, and begin settling in. This could be a huge job, considering that the families might have thirty, forty, or fifty children or more. (Remember, they gave birth to six at one time.) Then, twelve hours later, the cloud might move and they would have to pack up and move on. On the flip side, we spent close to twenty years in Kadesh Barnea, but during that time, we never knew day to day whether we would have to pack up and move. R' Dessler z"l says that this is an important lesson. If we wait for everything to be calm and settled and certain, we will not be able to accomplish anything. Rather, we must ourselves be the calm within the chaos and function despite the challenges. R' Gifter z"l once applied a similar logic to the phrase, "kovea itim l'Torah," setting times for Torah. In Koheles, Shlomo HaMelech famously wrote there is a time for everything: to weep, to laugh, to kill, to heal, a time for war, a time for peace and so on. It is all these disparate times, said the Rosh HaYeshiva that a person must establish and acquire for Torah, no matter what is going on.

Thought of the week:
A belief which does not spring from a conviction in the emotions is no belief at all.

Get Migdal Ohr via e-mail to share with others by writing to:
info@jewishspeechwriter.com

"ויסעו ממרה ויבאו אילמימה ובאילם שתים עשרה עינת מים ושבעים תמרים ויחנו שם" (לכ"ט)

"And they traveled from Mara and came to Ailim, and in Ailim were twelve springs of water and seventy date trees, and they camped there."

The travels of the Jews in the desert are often paralleled to the events of Jewish history and there are numerous lessons to be learned. In this particular travel, the Jews left Marah, a place where the water was bitter and the Jews complained, and went to Ailim, where they found twelve springs of fresh water and seventy date palms, and that is where they camped.

The Kli Yakar notes that there is a difference in the terminology used here. Normally, the posuk says they traveled from 'this place' and camped in 'that place.' Here, however, it says they traveled from Mara, and came to Ailim. Only later does it say that they camped there. He explains that Ailim was very close to Mara and when they arrived there it was not with the intention of stopping there.

However, when they saw that there were twelve springs of water, corresponding to the twelve tribes, and seventy date palms, corresponding to the seventy elders (as it states, 'the righteous will flourish like a date palm,') they took it as a sign to stop there. Also, the numerical value of the word 'Ailim' is 82, which equals the 12 springs plus 70 trees and its name comes from the root of 'strength.' All this was taken as a sign that they should camp there.

The name Mara means bitter and Ailim means strong, and there was a short distance between the two. In life we often find ourselves in situations that are bitter indeed, but shortly thereafter, we find ourselves in a better place where we did not imagine we would end up. This is alluded to in our posuk, which shows us that shortly after leaving a place where they had experienced difficulty, they came to a place which had clearly been Divinely ordained just for them, proven by the precise number of springs and trees corresponding to the Jewish nation. How does this happen, to go from one extreme to the other so quickly?

The Kedushas Levi in Parshas BeShalach explains the words of Az Yashir and "they believed in HaShem and His servant Moshe." He asks that the Jews had witnessed all the miracles such as the splitting of the sea, how could they not believe in HaShem? Further, the Torah is written in present tense, yet the words, "then they sang" are in past tense. He answers that they had a belief in HaShem before the miracles, and that is what made them deserving of them.

Nachshon jumped into the sea and the waters went up to his neck before splitting. The Kedushas Levi explains that when he did, he knew that HaShem would not forsake him and would perform a miracle. HaShem told the angels, "For that [faith] alone they deserve miracles."

If we go back to BeShalach (15:23), we find that in Mara the water was bitter but when the people complained, HaShem showed Moshe a tree which he threw in the water and sweetened it. Then, Moshe told them, "If you will listen diligently to the voice of HaShem... then all the diseases I brought on the Egyptians I will not bring on you, for I am G-d your Healer." Immediately, the next verse says they came to Ailim and found the springs and palms.

The clear lesson is as the Kedushas Levi taught. By believing in HaShem and knowing we will find goodness and sweetness, we can actualize it and bring it to fruition. Then, we will merit leaving the bitterness behind and enjoying the situation which was tailor-made for us.

When R' Paysach Krohn was 21, his father became very ill. The hospital was in Washington Heights and he spent Shabbos with R' Shimon Schwab z"l. R' Schwab asked him how his father was doing.

"I have bitachon, (faith)" replied the young man, "that he will be OK." R' Schwab quietly corrected him. "That is not what bitachon means," he said. "Bitachon is not trusting that everything will be OK. Bitachon is believing that EVERYTHING happens because HaShem wants it to happen."

A few weeks later, young Paysach's father passed away. But before he did, his son had learned to see the Divine nature of all occurrences, whether he understood them or not.