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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 6:55 - פלג המנחה
- 8:10 - הדלקת נרות
- 8:28 - שקיעה
- 8:42 - זק"ש מ"א
- 9:18 - זק"ש גר"א
- 10:33 - סוף זמן תפילה
- 8:29 - שקיעה
- 9:11 - צאת הכוכבים
- 9:41 - צאת 72

Sunday 2:57:16 AM אב - מולד

אוטען שבת!

### Did You Know?

HaShem told Moshe, take the revenge of B'nai Yisrael. Moshe said, it's the revenge of HaShem. Why?

Moshe said, "HaShem, were we idolaters they would not hate us. It is only Your Torah and Mitzvos that make them hate us. They do not fight against us, but against the You that is within us. This is Your revenge."

Rabbeinu Bachya

Parshas Masay enumerates the 42 different locations at which the Jewish people encamped during their 40 years in the desert. Based on these encampments, the Gemara learns out many laws of Shabbos, such as the prohibition of dismantling a structure in order to build a new one in its place. The commentators ask why the law only pertains to rebuilding in the same location when, during the Jewish travels, the dismantling was in order to rebuild in the next encampment - a different place!

To appreciate the answer, let's imagine a baby on a train ride, traveling in his mother's arms. From the child's perspective, he has never moved. He's always exactly where he should be, in his mother's arms.

So too, since the Jews in the desert started and stopped according to God's plan, they were always exactly where they should be.

The lesson for us today? Our stations in life are only temporary. Our direction is constantly changing, taking us to new unknowns. Sometimes we may wish to be back in our old comfort zone. But in truth, the place where G-d directs us... is the perfect place to be.

Adapted from R' Shraga Simmons - Aish.com

### Thought of the week:

It is more important how a person takes his fate than what it is.

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"נקם נקמת בני ישראל מאת המדיינים אחר תאסף אל עמיק" (במדבר לא:ב)

**"Take revenge for B'nai Yisrael against the Midianites; afterward, you shall be gathered to your people (die)."**

Rashi quotes the Sifri, which praises Moshe at this point by saying that although he knew his death was dependent on carrying out this mission, he did it with joy and did not delay it.

The Kli Yokor notes that HaShem told Moshe to exact the B'nai Yisrael's revenge while Moshe told them they had to exact HaShem's revenge against Midian, and asks how Rashi knows that Moshe was happy to do it. Perhaps he was depressed by the outcome, but that is not a reason not to fulfill the will of HaShem? [Note: A lesson in itself!]

Kli Yokor explains that Midian committed two offenses. They caused the Jews to worship idols and commit lewd acts. This was an offense against Heaven, as it were. Because of this, 24,000 Jews died in a plague, and this result was an offense against the Jewish people. HaShem told Moshe, "What they did to Me is of no consequence because many sin against Me, and they do not harm Me. Rather, take revenge for the Jewish people."

When Moshe heard that his death would occur when this was fulfilled, and knowing that the Jewish people love their leaders, he feared that they would say, "Just as HaShem excuses the affront to Him, we excuse the affront to us, and can wait to take revenge." Moshe therefore told them that they must exact HaShem's revenge. They would understand that even if they were willing to delay their own revenge, they could not delay the portion of the offense that was against G-d, and had to go to war with Midian right away.

It is from this, says the Kli Yokor, that we can identify Moshe's joy and alacrity to carry out HaShem's command. If he had wanted to delay his death, he could have just repeated HaShem's command verbatim. However, he changed it to be able to fulfill this final mitzvah as quickly as possible. The Kli Yokor proves Moshe was happy, but why was he happy?

HaShem told Moshe that once he did this he would die. Why? If Moshe was supposed to die before entering Eretz Yisrael because he hit the rock or some other infraction, why tie the war with Midian to his death and give it a causal relationship?

Sometimes a person dies because it is his time. It is sad, because he could have achieved more. However, it is also possible that a person must die not because his time is up, but because he's done everything he was sent down to this world to do. For that person, death is not a punishment or cause for sorrow but a simple, accepted fact, meaning that the job is done.

When Moshe was told, "Do this and you shall die," he understood that he would be completing his mission on this earth. There was no more for him to accomplish, and therefore no need for him to remain alive. Under those circumstances, it is a cause for joy, so Moshe hurried to fulfill this final assignment.

*A man once came to the Noda B'Yehuda saying that life was too difficult and he didn't want to go on. After listening for some time, R' Landau directed him to rest for a bit and then they would continue talking.*

*The man fell asleep and when he awoke, he said, "I can do this. I will be able to take anything the Ribono Shel Olam sends my way." When asked about his change of heart he explained: "When I went to rest, I fell asleep and had a dream.*

*I was in Heaven and my sins were loaded onto the scales. My face fell as I saw how heavy that side was. Then they brought in my good deeds and evened out the scales some, but the sins were still heavier. I was sure I was doomed, but then they said, "Reckon his sorrows and pains on the scale. They weighed my troubles and removed them from the sin side of the scale and I was exactly even. As I stood there watching, I cried, "Oh, G-d! Why didn't You give me just one more trouble and I would have been saved?"*

*Now I know that I can take whatever G-d sends me, because He knows what He's doing, even if I don't."*