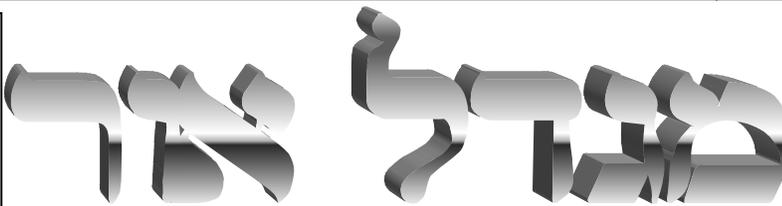


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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 8:12 - הדלקת נרות
- 8:30 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש ג' א
- 10:25 - סוף זמן תפילה
- 8:32 - שקיעה
- 9:23\* - צאת הכוכבים
- 9:44 - צאת 72

\* Based on Emergence of 3 Stars

Tuesday 11:45:05 AM - מולד תמוז  
Rosh Chodesh is Wed. and Thurs.  
Times courtesy of MyZmanim.com and  
EzrasTorah.org

### Did You Know?

Why does the portion of the Meraglim (spies) follow the portion of Miriam getting tzora'as (leprosy)? Because they should have learned a lesson from Miriam not to speak so freely. Because they felt they could say whatever they wanted they sinned by speaking ill of the land HaShem promised us was good, causing the Jews to wander in the desert for forty years, and preventing us from immediately entering the times of the Moshiach.

In their sin, we can find many things most people don't realize fall into the category of Lashon Hara. First, they said the truth. There WERE giants in the land and they DID feel very small. The first thing the Chofetz Chaim writes is that by definition Lashon Hara is true, but that does not make it permissible. Also, there is a concrete obligation to judge favorably – it's not just a nicety. The spies saw something that could be interpreted two ways and because they chose to interpret it negatively, they caused death to millions. They saw people dying in Canaan and decided it meant that it was a land that killed its inhabitants, instead of judging HaShem favorably and realizing that this was HaShem's way of distracting the people from the Jewish spies among them.

One more thing – we often feel that if we don't speak Lashon Hara it's OK to just *listen* to the gossip. Not true. At first the spies merely reported the facts. Once they had an eager audience, however, they contradicted Calev and blasphemed. We must be careful never to listen or show we enjoy evil speech for we may cause an even bigger sin.

### Thought of the week:

It does not take much strength to do things, but it requires great strength to decide what to do.

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם... (במדבר טו:ל"ט)

**"And it will be for you as a fringe, and you will see it and you shall remember all the commandments of G-d and you shall do them..."**

In our Parsha we are given the mitzvah of Tzitzis, the tying of fringes on four-cornered garments. Within the fringes on each corner, there is to be one strand that is techeiles, a blue which reminds us of the ocean, the sky, and ultimately HaShem's heavenly throne. When we see that blue thread, we are enjoined to remember and perform all of HaShem's mitzvos.

It is curious. If the purpose of tying the fringes on the garments is so that we see the blue thread, why do we need the rest of the strings? While there is a numerical significance to them, that hardly seems sufficient reason to require us to include multiple strands of seemingly superfluous thread in the mitzvah.

Perhaps, however, the reminder lies precisely in the fact that the blue strand stands alone among all the white ones. The Jewish People merited the mitzvah of Tzitzis because of Avraham who said, "I will not take a string nor a shoelace" from the spoils of Sodom, lest someone say that this is how Avraham became rich, instead of from the generous hand of G-d.

Avraham was called the Ivri, meaning "from the other side," because the whole world felt one way about G-d and he steadfastly stood opposing them, unshakeable in his faith in the Creator. It is in his merit that we get this mitzvah, in which a solitary blue strand stands alone, surrounded by white ones which do not share its heavenly hue.

As Jews, our role is not to conform or fit in with the world around us, but to stick to our beliefs. Just as the single strand maintains its color, so are we to keep all of the mitzvos no matter who is around us. That explains why we must have the white strings in addition to the single blue one, to show that it stands out and is distinct. But there is more.

In truth, the blue fringe is not a single strand. It is a thread made of other threads which are twisted together. Those threads, in turn, are made from other strands twisted together, so that the single strand is actually a mass of tiny individual threads which came together to form one.

This is Klal Yisrael. We are intertwined and connected and the knowledge that, even though we may be far apart, our bodies and souls are linked, gives us the strength and courage to stand alone against the tide and do what is right and what we believe, even when those around us do not share our principles. This thread represents the source of our ability to serve HaShem by remembering and fulfilling all His commandments.

Finally, we do not have merely a single blue thread on a garment, but four of them, one on each corner. Without all four, one has not fulfilled the mitzvah. If a garment only has three corners, it does not qualify to have tzitzis placed upon it. The four corners represent the four directions or the four corners of the world. Only through the Jews everywhere who fulfill HaShem's mitzvos is the world sustained and supported. There is strength in our numbers, as long as we keep our focus on HaShem, as directed by the sky-blue fringe.

*The Bluzhover Rebbe z"l retold the miraculous story of a terrible game the Nazis ימ"ש enjoyed. They forced the Jewish concentration camp inmates to dig a pit twenty feet across. They then had to jump to the other side. If any of them made it, they could live for another day. The ones that fell into the pit were shot and buried there. Many took running jumps; a futile effort. One man said they should just drop into the pit and deprive the Nazi's of their fun. The Rebbe said, "We were told to jump. That's what HaShem wants us to do, so we will jump, and leave the rest to Him."*

*The Bluzhover Rebbe walked up to the edge of the pit with a few of his Chasidim, closed his eyes and proclaimed, "We are jumping!" When he opened his eyes, he found himself on the other side of the pit. Next to him, he saw one of his closest Chasidim. Amazed, the Rebbe said to him, "I know how I made it across. I was holding onto the kapoteh (cloak) of my saintly father and grandfathers. Their holy merit carried me. But how did you make it across?" The fellow replied with simple faith – "Rebbe, I held on to YOUR kapoteh!"*