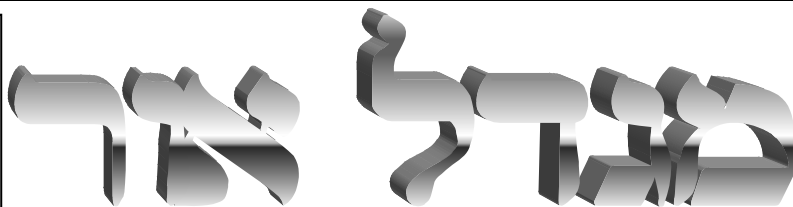


**Do it for others.**  
 Print, e-mail, and share  
 Migdal Ohr with friends  
 and family.  
 You'll be glad you did.  
 E-mail Subscribe to  
 info@JewishSpeechWriter.com

©2012 – J. Gewirtz



A publication dedicated to Harbotzas Torah

Sponsored l'illui nishmas  
**Harry Gruenspecht ob"m**  
 לע"ל  
**צבי בן דוד ז"ל**  
 By his loving family  
 יארצייט כ"א טבת

**Zmanim for שבת**

Wesley Hills, NY

- 4:31 - הדלקת נרות
- 4:49 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:30 - סוף זמן תפילה
- 4:51 - שקיעה
- 5:36\* - צאת הכוכבים
- 6:03 - צאת 72

\* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com

**Did You Know?**

When HaShem spoke to Moshe at the burning bush, Moshe was afraid the Jews would not listen to him or believe that HaShem spoke to him.

HaShem responded with the question, "What do you have in your hand?" To that, Moshe responded, 'mateh,' a stick.

HaShem then told him he would make miracles and use his staff, a "magic wand," as it were.

R' Michel Twerski of Milwaukee explains this exchange in a very unusual way. He says that HaShem asked Moshe, "What is in your hand? What can you really control?" To that Moshe responded, 'mateh,' a stick.

The word 'mateh,' says R' Twerski, comes from the root word meaning 'turn.'

What Moshe recognized was that nothing was in his control. The only thing he could do was decide how to turn the situation HaShem presented him. He could look at it for good or for bad.

That, said R' Twerski, is all any of us really have in our control – how we will react to what life brings us.

That is a way to face challenges, knowing that we may not be able to control the outcome of things, but we can control how they affect us.

I'd like to suggest a further idea. When Moshe realized that he could not control whether the Jews would heed him, and he could only rely on G-d to take control, he earned the special Divine beneficence given to those who trust in Him. That would enable Moshe to find a receptive audience in the Jewish People.

**Thought of the week:**

"...If I am only for myself,  
 what am I?"

- Hillel

”מי שמך לאיש שר ושפט עלינו, הלהרגני אתה אומר... ויאמר אכן נודע הדבר.” (שמות ב:יד-טו)

**“Who made you a man, a ruler, and judge over us? Are you saying you will kill me...? And Moshe was afraid and said, ‘Indeed, the matter is known.’”**

Seeing two men quarreling, Moshe steps in to bring peace. Instead of heeding him, the fellows deride him and ask if he intends to kill them as he did the Egyptian that he saw beating a Jew. He realized that what he did was known, and fled to safety in Midian.

The commentaries explain that when Moshe said, “the matter is known,” it referred to the deeper understanding of why the Jews were enslaved altogether. This statement made by the quarreling Jew implies that slander was common as they threatened to inform on him; the lack of willingness to accept culpability for their own actions might be another reason.

There is another aspect of this interaction which can shed some light on the enslavement in Egypt. When Moshe asked why the man was hitting ‘his friend,’ Rashi tells us that Moshe was implying that the second fellow was just as wicked as the first. When the man responded to Moshe, he said, “Do you plan to kill me as you killed the Egyptian?”

He didn’t care to phrase the question in a way that would include his comrade. He selfishly thought only of himself. This was what Moshe referred to when he said, “The matter is known.” The Jew was only concerned about himself, not his fellow. This flies in the face of the dictum, “All Israel is responsible for one another.” Failure to be concerned for another strikes at the very essence of what it means to be Jewish.

When HaShem sent Moshe to redeem the Jews, He said, “Go, and I will send you.” This phrase should be familiar, as it is the same one Yaakov used when sending Yosef to see the welfare of his brothers in Shechem. It is curious that the same phrase should be used at what became the beginning of the Jews sojourn to Egypt, and also at the end of it.

When Yaakov told Yosef, “Go, and I will send you,” he said, “I will escort you on your journey,” so you need not fear. [This was the source of their study of Eglu Arufa.] The message was that Yosef would not be alone on his trip, but would have Yaakov at least part of the way, and Yaakov’s concern, the entire way. Similarly, now when HaShem wishes Moshe to undertake the dangerous trip to Egypt, He tells him, “I will escort you.”

When Yosef arrived at his brothers’ location, they didn’t think about brotherhood, and sold him. They were thinking of only themselves. Similarly, when Moshe asked why the two kindred spirits were fighting, the brazen response, “Will you kill me,” underscored that the Jews were still only concerned with themselves. This was the reason for the enslavement.

That’s why HaShem chose Moshe, who as a youth had already been eager to seek out the welfare of his brethren, to be the one to take us out of slavery. He could teach by example the importance of caring for each other and thinking about another. This lesson was the reason we went to Egypt, and it is a recurring theme in Judaism. It also teaches us that having concern and compassion for each other will be the reason for our Redemption, may it come speedily and in our days.

*An impudent youth once told R’ Meir Shapiro that the Talmud was racist. The Gemara says, on the posuk, “And you My sheep, the sheep of My pasture, **are man...**” (Yechezkel 34:31) that Yisrael is “man” but not the Gentiles. “How racist this is,” he said. “To say the goyim are not people?! Perhaps they are not as holy, but to not call them human?!”*

*“You misunderstand,” said R” Meir. “The Torah is teaching that all of us together are called “a man.” When one of us has pain, we all feel it as if it were our own body. The Gentiles have no such connection. While they are definitely men, only Klal Yisroel is “a man,” unified and caring about the suffering of every other Jew.”*