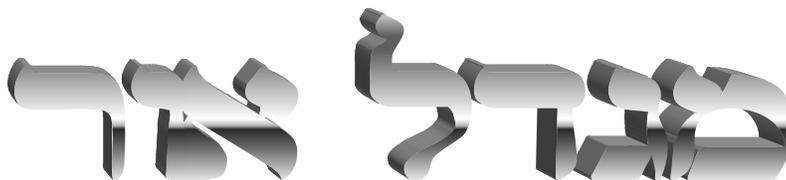


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יארצייט - כ"א שבט

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:10 - הדלקת נרות
- 5:28 - שקיעה
- 8:55 - זק"ש מ"א
- 9:21 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 5:30 - שקיעה
- 6:12 - צאת הכוכבים
- 6:42 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

In his siddur, the Shela HaKadosh quotes the Avudraham and other Rishonim that the 10 dibros are hinted to in the first Parsha of Krias Shema. He says that a person should have them in mind when saying Krias Shema. 1. Anochi HaShem Elokecha - I am HaShem = Shema Yisroel HaShem Elokeinu. We declare HaShem to be our G-d. 2. Lo Yihiye Licha - Have no other deities = HaShem Echad - HaShem is the one and only. 3. Lo Sisa Es Shem HaShem Elokecha LaShav - Swearing Falsely = V'Ahavta Eis HaShem - If you love HaShem you would not swear falsely in His name. 4. Zachor Es Yom HaShabbos - Keep Shabbos = V'Hayu HaDevarim Ha'eileh Asher Anochi Mitzaveh Eschem HaYom - "Ki Shabbos HaYom" (Bishalach 16:25) Keep the commandments of "the day" of Shabbos. The Torah was also given on the day of Shabbos as a further hint to Shabbos in these words. 5. Kabeid Es Avicha - Honor Your Parents = V'Shinantam LiVanacha - Teach them the mitzva of Kibbud Av V'Eim. BiShivticha B'Veisecha - As they watch you honor your parents they will act accordingly. 6. Lo Sirtzach - Murder - U'BLEchticha = Most murders occur on the road. Fear HaShem on the road and do not murder. 7. Lo Sin'af - Adultery = U'Bishachbicha - Watch yourself from sin in your bed at night. 8. Lo Signov - Kidnapping = U'Kishartem L'Ots Ai Yadecha - But do not use your hands for stealing. 9. Lo Sa'aneh B'Reiacha Eid Shaker - False Testimony = V'Hayu L'Totafos Bein Einecha - Do not testify to what you have not seen with your eyes. 10. Lo Sachmod - Desiring your friends' possessions = Mezuzos Beisecha U'Bisharecha - What's in your house should be sufficient for you. Do not desire what is in your friend's house. Source: www.Revach.net

Thought of the week:

Faith is the refusal
to panic. —
It's all good. ☺

”שם האחד גרשם... ושם האחד אליעזר כי אלקי אבי בעזרי ויצלני מחרב פרעה.” (יתד)

“The name of one was Gershom, because [Moshe] had said, “I was a stranger in an alien land.” And the name of the one was Eliezer, because the G-d of my father was my help, and rescued me from the sword of Pharaoh.”

Typically when the Torah states that “one was named X,” it will say “and the second was named Y.” Here, it says the word “echad” both times, literally, “The one was named this and the one was named that.” The Ibn Ezra and others explain that this is a normal occurrence in Lashon Kodesh. It is proper usage to say both “the first and the second,” and “the one and the one.”

The commentaries discuss the order of the names. It seems that Moshe's first son was named for his sojourn in Midian which took place after he was rescued from Pharaoh's sword when he killed the Egyptian and had to run away, which was the source of his second son's name. Why the unusual order? The Ohr HaChaim says that the sojourn in a strange land to which Moshe may have been referring was his life in this world, far from his Heavenly “home.” This indeed came before he had to run away from Pharaoh, and would be appropriate to come first.

Following this reasoning, we perhaps can explain another reason why the Torah referred to “the one” for both sons named by Moshe. When we use the phrase “one,” and “the second,” it often implies two separate items. Thus, when Moshe named one son because he was in exile, the name of the other son would have been for a completely different reason, because he was saved from Pharaoh.

However, this was not the case. Moshe named each son for the same reason: because he was grateful to HaShem and recognized His omnipotence. When Moshe commemorated his being saved from Pharaoh's sword, he acknowledged that it was with G-d's help. When he named his first son for his exile, it was with this same recognition. He knew that he was where he was supposed to be as part of HaShem's plan.

That is why no matter which exile we believe it is referring to, whether the journey to *olam hazeh* or the trip to Midian, it makes sense to come first because even if his exile to Midian happened chronologically later, his acceptance of his destiny as dictated by HaKadosh Boruch Hu preceded the danger caused when he killed the Egyptian.

In fact, the second name is a further extension of this understanding. He says, “I was saved from Pharaoh's sword not because I ran away in time, but because this was G-d's decision and He chose to help me.” It was therefore not two different concepts, but a singular recognition of the Ribono Shel Olam's mastery over the world and all that goes on within it. That is why we are taught that he named the one son this and the one son that – because both names were a single, unified proclamation of the same unwavering faith in HaShem.

The Chofetz Chaim was once returning to Radin from Warsaw when he was already quite old and walked only with considerable difficulty. There was no direct train so he and his talmidim took a train to Otovestzk, where they would catch a train to Radin from a different station. When they arrived there, the Chofetz Chaim walked very slowly, and the talmidim soon gave up hope that they would make it to the next station in time.

Suddenly, one of them saw a train standing on the opposite platform of the station they had just left behind bearing a sign that it was headed for Radin. Thankfully, they slowly boarded the train, wondering why a train headed for Radin was leaving from this station. The train was completely empty except for the Chofetz Chaim and his students. It began to move, and it quickly reached its normal, designated station, where people were waiting. However, the train passed through it without stopping and continued to Radin.

A few days later, an ad of apology appeared in the local papers from the administration of the train station. The ad explained that due to an error, the Radin-bound train stopped at the wrong station, which caused the people waiting at the proper station to miss the train. The students of the Chofetz Chaim had no doubt about the reason for this “error.” They understood that HaShem will even manipulate trains for the needs of a tzaddik! (Rabbi Shmuel Greinmann in Shaal Avicha Veyegadcha/Revach.net)