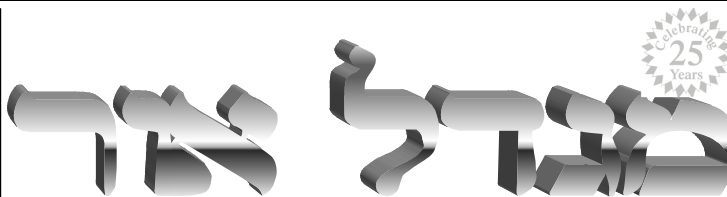


**Deep down inside, you
are good. Bring it to
the surface!**

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A publication dedicated to Harbotzas Torah

This week's issue is dedicated by
the Michael Goldstein family
l'illui nishmas beloved mother,
grandmother and more,
Liba Tzirel bas Azriel a"h
Lorraine Goldstein ob"m
Yahrtzeit 25 Tamuz

Zmanim for שבת

Wesley Hills, NY

8:07 - הדלקת נרות
8:25 - שקיעה
8:29 - זק"ש מ"א
9:21 - זק"ש גר"א
10:35 - סוף זמן תפילה
8:24 - שקיעה
9:14* - צאת הכוכבים
9:37 - צאת 72

* Based on Emergence of 3 Stars

Friday 10:42:05 AM מולד אב

Rosh Chodesh is Shabbos

Times courtesy of MyZmanim.com and Chabad.org

Now You Know!

The daughters of Tzelophchad came seeking a share in the Land of Israel. Their father had no sons, so they approached Moshe and asked that their father's portion be given to them. Moshe asked Hashem and the law was transmitted that a man's daughters will inherit him if he has no sons.

The Gemara discusses who they actually approached. The Torah says they came to Moshe, Elazar, the princes, and the Sanhedrin.

One opinion in the Gemara says they started with the Sanhedrin and worked their way up to Moshe, and the other says that all of them were in the Bais Midrash together.

Upon hearing their claims, Moshe recused himself, fearing that he might be swayed by gratitude from the fact that their father had not been part of the Korachite rebellion. Perhaps, then, we can infer another reason the sisters approached Moshe in front of all.

They wished to avoid any claims of impropriety and "back-room dealing" that might have happened if they simply went to Moshe alone. Perhaps people could have claimed he gave them a portion they didn't deserve because he felt indebted. Therefore, they asked publicly, to ensure no one would suspect any wrongdoing.

Thought of the week:

**"If you wish to keep focused
that you are a soul and not a
body, train yourself to say
"My body is hungry" and
not "I am hungry!"**

-R' Kalman Packouz z"l

"ויהי אחרי המגפה [פ] ויאמר ה' אל משה ואל אלעזר בן אהרן הכהן לאמר"
(במדבר כ"א)

**"And it was, after the plague [P] and Hashem said to Moshe and to Elazar, son of
Aharon HaKohain, saying."** (Bamidbar 26:1)

At the end of Parshas Balak, we find the story of Zimri, who brought into the camp a Midianite princess, as fulfillment of Bilaam's evil plan to lure the Jews into sin with the daughters of Midian. Pinchas slew them both publicly, and avenged the honor of Hashem. However, a plague had erupted and before it was done, it took 24,000 lives. This plague taught how evil immorality is, because it was brought on by the lewd behavior of Zimri.

After this plague, Moshe was commanded to count the Jews. The Midrash likens it to a flock which had been attacked by a wolf. The sheep are counted to see how many were lost and how many remain. When the Jews were counted, it was done by family and each group was given a unique syntax. The letter hei was added to the beginning, meaning "the" and the letter yud to the end, which translates to "similar group," so HaReuveni means, the Reuvenites. However, this isn't just grammar.

Rashi, quoting the Yalkut Shimoni, says the nations of the world had mocked the Jews and suggested the Egyptians had molested their women, so their families were not actually the lineage they claimed. Hashem therefore attached two letters of His name (the yud and the hei) to the family names, to attest that they had remained pure during their enslavement.

This could also be why this counting was done by father's name, to further underscore our kosher genealogy. Amazingly, the counting brought about by the sin of immorality, highlighted just how moral the Jews were!

Despite the fact that Zimri had succumbed to the lure of the Midianite women, with the insidious plot to ensnare the Jewish men with immorality and idolatry, that was not the essence of the Jewish People. Though they might sin, essentially, they are pure and good. The failures of giving in to the Yetzer Hara are external to our being and don't define us.

The commentaries discuss why there is a separator in the Torah (delineated here and in the chumash with a [P]) in the middle of a posuk. On one hand, it was the fact that the sin and plague occurred which prompted this new census, hence they are one verse. However, they are separated because the Jews aren't defined by the plague and its sin. It doesn't change who we are or who we can become.

Instead, it's a break in the natural pattern of holiness and greatness that is inherent in our natures, instilled by our holy Avos and Imahos, our forefathers Avraham, Yitzchak, and Yaakov, and (four) mothers, Sarah, Rivka, Rachel, and Leah.

When we falter or stumble, this would be a good message to remember. Hashem didn't give up on us when we did; He just began anew with a fresh count of who was left. It was taking stock of this valuable resource called the Jewish People, and that's a heartening idea for us. Don't give up, just start over - and make it count.

It was a beautiful summer day. There was no school - just blue sky, green grass, and warm breezes. The little boy stood with his bat and ball, and as he looked out at the imaginary audience, he declared, "I am the greatest hitter in the entire world!" He then tossed the ball in the air and swung the bat mightily. Whoosh! He missed the ball completely.

Undaunted, he tossed it again, and swung with more intensity - Whiff - missed again, strike two. Finally, a third time, and a third swing and miss.

Most people would be devastated, but not our hero. He stood there a moment, then smiled, raised his arms, and proclaimed to the non-existent crowd, "I'm the world's greatest pitcher!"