



In honor of the Bar Mitzvah of  
**Noach Eliezer Strassberg** נ"ו  
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**Zmanim for שבת**

Wesley Hills, NY

- 6:48 - פלג המנחה
- 8:03 - הדלקת נרות
- 8:21 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:23 - שקיעה
- 9:12 - צאת הכוכבים
- 9:34 - צאת 72

Tues. 11:02:09 PM - מולד סיון

Times courtesy of MyZmanim.com and  
EzrasTorah.org

**אוטען שבת!**

**Did You Know?**

The 28<sup>th</sup> of Iyar falls out next week. This day has special significance in Jewish history with a surprising continuity.

The Shulchan Aruch says that this date was traditionally a minor fast day, as it is the Yahrzeit of Shmuel HaNavi. In ancient times, Jews would travel to the tomb of Shmuel (who was a nazir) on this date to give their child his first haircut. It seems that when the tomb became off-limits to Jews, this custom was transplanted to Meron on Lag B'Omer. The Gemara in Zevachim (54b) states that King David and Shmuel stayed awake all night determining where the Bais HaMikdash should be built. It was Shmuel who identified Jerusalem and the Har HaBayis as the location where the Akeidas Yitzchak took place and which should forever be the capital of the Jewish people. On Shmuel's Yahrzeit, the 28<sup>th</sup> of Iyar in 1967, during the Six Day War, Jerusalem and the Har HaBayis once again came into Jewish hands. Today it is known as Yom Yerushalayim.

One further note: The war between Klal Yisrael and Amalek after the Exodus happened on the 28<sup>th</sup> of Iyar, and Shmuel anointed King Saul who was ordered to kill Amalek out. When he failed to kill Agag, it was Shmuel himself, defender of his people, who killed the king of Amalek.

Source: R' Ari Kahn, Aish.com

**Thought of the week:**

**He who takes but never gives, may last for years but never lives.**

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**"שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם..."**  
(במדבר א"ב)

**"Raise up the heads (count) of the entire assembly of the Children of Israel according to their families, according to their father's household..."**

The Ramban comments on the use of the word "se'u," meaning raise up, in reference to counting the Jewish people. He points out that we find this word to have a dual-meaning, one for good, and one for bad. A specific example lies in the interpretations of the dreams that Yoseph offered to the wine steward and the baker.

To the wine steward he said, "In three days Pharaoh will lift up your head and restore you to your position." To the baker he said, "In three days Pharaoh will lift up your head from your body and hang you by a tree." The Ramban therefore explains that if one is worthy, he will be lifted up for greatness, but if he is not, he will die. This was the message to the Jews in the census.

Now we may ask, in what way would someone be worthy of greatness, and in what way would he fail? Perhaps, when a person makes a name for himself, there are two reasons for doing so. Either he could be seeking greatness for himself, for his own personal pleasure, or he could seek greatness in order to benefit others, and the more powerful he is, the more he will be able to help.

We find this exemplified in Yosef HaTzaddik. When Pharaoh said, "I heard you have the power to interpret dreams," Yosef said, "It is not me, HaShem will provide the interpretation." He wasn't looking for honor for himself. Later, however, when he wanted Yaakov to come down to Mitzrayim, he told the brothers, "Make sure you tell our Father of all my glory and greatness." Why? Was he showing off? Not at all. As Rashi explains, he was saying that due to his power he would be able to care for his family.

This message is also alluded to in the wording of our parsha. When listing the names of the tribal leaders who would assist in the census, the Torah says, "L'ruven, L'Shimon" meaning "for Reuven, for Shimon" not "Mi'Reuven" or "Mi'Shimon" which would mean "from Reuven," and "from Shimon."

These were not great men who happened to come from their respective tribes. Rather, their greatness came from their willingness to live their lives for others, trying to help their families and tribes.

Now, we can return to the Ramban's earlier statement. If one is worthy, he is lifted up and made great. How is that attainable? When people lives their lives "I'mishpichosam," for their extended families, "I'bais avosam," for their father's households, when their focus is not what others can do for them, but what they can do for others.

*R' Levi Yitzchak of Berditchov is renowned for his love of his fellow Jews. Even when he found a seeming shortcoming, he used his love of others to find good in it, and often made his way into the hearts of even the worst of sinners.*

*Once, a man approached him and said, "It says in the Shema that if we don't listen to G-d's words and fulfill his mitzvos then He will be angry with us, withhold the rain and destroy us. I am a sinner with no regret, yet I am successful, wealthy, and happy!"*

*R' Levi Yitzchak replied, "My child, the only way you could have known that is if you had read the Shema. I can tell you that the reward for reciting Shema even once is so great that not even all the wealth in the world could compensate for it."*