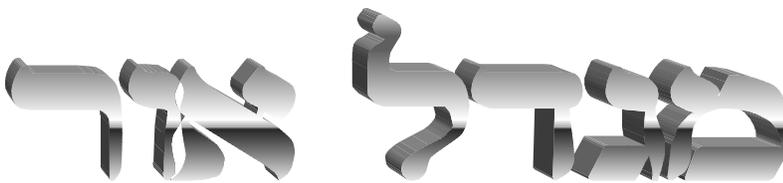


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A publication dedicated to Harbotzas Torah

This issue sponsored לע"נ
ר' שרגא פייבל בן ישראל ניסן ע"ה

Phil Itzkowitz z"l

יארצייט כ"ו אייר

By his loving family.

It feels like two days...

Zmanim for שבת

Wesley Hills, NY

- 8:00 - הדלקת נרות
- 8:18 - שקיעה
- 8:35 - זק"ש מ"א
- 9:11 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:20 - שקיעה
- 9:09 - צאת הכוכבים
- 9:32 - צאת 72

**Based on Emergence of 3 stars*

Wednesday 2:12:10 PM מולד סיון

Rosh Chodesh is Friday

Times Courtesy of MyZmanim.com and
EzrasTorah.org

*A Bit of Bitachon - A weekly infusion of
security from Chovos HaLevavos by R'
Bachya ibn Pakuda nearly a thousand
years ago.*

Living On Borrowed Time

I now find it appropriate to highlight the stupidity and error of the outlook of those who expect G-d to give them every material need before they will serve Him. I will do this despite the need go to great lengths in order to embarrass and redirect those with this perspective.

This group who I call, "Those who collateralize G-d," are like a merchant who sells on credit and takes security because he doesn't trust that the buyer will pay him. Either because they don't trust him, or they think something may happen which he is powerless to stop. Similarly, these people demand their parnasa for them and their families for their whole lives upfront.

The first problem with this approach is that this is a dim-witted approach. The only reason it is alright to take security from your friend or neighbor is because you are not in his domain and his will doesn't bind you. But that is not the case with your Creator. A hired worker doesn't ask for payment ahead of time, and how much more so does a servant not do this.

If so, how could one be brazen enough to demand from HaShem a lifetime of money and material needs before he has begun living as HaShem commands us?

- To be continued

Thought of the week:

Nobody can be exactly like me. Sometimes even I have trouble doing it.

"שאו את ראש כל עדת בני ישראל למשפחתם לבית אבותם במספר שמות..."
(במדבר א"ב)

"Take a census of the entire assembly of the Children of Israel according to their families, according to their fathers' household, by number of the names..."

Rashi tells us that the Jews were counted several times, this time, because HaShem wanted to rest His Spirit on the Jewish People. The Mishkan had been erected on the first of Nissan, it was now the first of Iyar, one month later.

If HaShem counted them as Rashi says, in anticipation of resting His Spirit on the Jews, the counting should have taken place before it happened. In this case, it happened thirty days later. The Sifsei Chachomim suggests that one does not become a permanent resident in a city until he has been there thirty days, and that is why the counting was not done right away in Nisan.

R' Yaakov Kamenetsky z"l offers a different reasoning. Unity in Klal Yisrael is key, and dividing by tribes might be dangerous. Therefore, it first had to be established that the center of the Jewish world was the Mishkan, HaShem's resting place on earth. Once that happened, the Jews could be counted by Tribe, and the differences would not divide us. Instead, each tribe would seek to utilize its own special abilities in the service of HaShem. The only separation would be in terms of the unique roles each would play as part of the body of Klal Yisrael.

This idea is not limited to tribes, but even goes down to the individual. This concept is brought to the fore in several ways. First of all, the phrase used to mean "take a census" literally means, "lift up the heads" of Israel. Each head (person) has a chance to be uplifted by doing something of value and finding his own way of serving HaShem within the greater framework of Torah.

Secondly, the count was of the "number of the names, by headcount." What does that mean? The headcount would be sufficient. Clearly, the fact that names are referred to teaches us that everyone is unique and has something to offer. He is not merely a body.

We find that each Tribe had a leader who was called by name. This assures us that each tribe, from the greatest to the least, has individuals who are important to the Jewish People as a whole. It is worth noting that the numbers of each tribe are listed all together and they are read at one time, in the same aliyah.

Perhaps this is to underscore that each of those 600,000-plus people were on equal footing when it came to serving HaShem. Each had his own mission and challenges, and each was just as key as the others. The tribe of Yehuda could not rule without the tribe of Dan and the tribe of Asher needed Zevulun.

Each of us must recognize that we have skills and talents and can offer something that no one else in the world can. We just have to find it within ourselves.

As a boy, "Max" was serious and dedicated to learning. He was a bright boy, but had one thing that would stand him in good stead more than anything else. He had clear goals and a desire to be great.

Like many children these days, Max had photos of great Tzaddikim on his wall. The Vilna Gaon, the Chasam Sofer, and others. Then he had one more frame that was empty. In it were written the words, "Why not me?"

His goals and aspirations were solid and so was his success. Today, it is his picture, the photo of R' Mordechai Gifter z"l, which hangs on the walls of other men and boys who wish to emulate him.