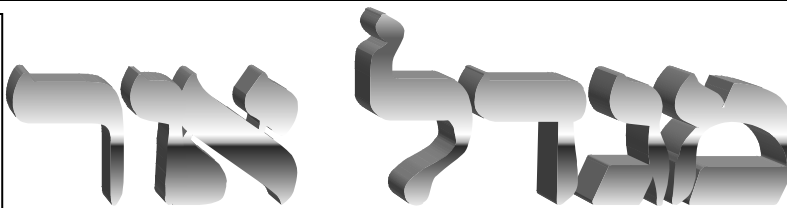


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This issue sponsored as a zechus for a Refuah Shelaima for רפאל בן פרידה and נעמי בת רבקה
May HaShem grant them good health, amongst all of Klal Yisrael.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:57 - הדלקת נרות
- 8:15 - שקיעה
- 8:20 - זק"ש מ"א
- 9:12 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:16 - שקיעה
- 9:05* - צאת הכוכבים
- 9:29 - צאת 72

* Based on Emergence of 3 Stars

Thursday 5:22:11 AM - מולד סיון

Rosh Chodesh is Friday

Times Courtesy of MyZmanim.com and

EzrasTorah.org

Did You Notice?

When listing the Tribes and their placement in the camp, there are four groups of three Tribes, one in each direction of the camp.

In most cases, the Torah says, "and the Tribe of..." but in the case of Zevulun, the third tribe rounding out Yehuda's encampment, it doesn't use the letter 'vov' indicating "and." It's a slight nuance with a very impactful message.

The Baal HaTurim says the posuk does not say "and" because Zevulun supported Yissachar so he could focus on Torah study.

He quotes the Midrash Tanchuma that states: "Zevulun was involved in business and put food in the mouth of Yissachar. Therefore, the Torah did not want to make him subordinate to Yissachar in order to point out that Zevulun's reward is just as great because they work hand in hand. Therefore, it is considered as if they are one large tribe." **BUT WAIT!**

The Baal HaTurim then mentions that the word 'Mateh' begins only two verses: this one (Bamidbar 2:7) and one in Tehillim (110:2) where it does not mean tribe, but rod, and speaks of G-d granting victory to the Jewish army.

It is striking to see that the verse relating to the victory of the Jewish army is inexorably linked to the verse of the cooperative existence of people working to support people learning Torah.

Thought of the week:

The tragedy in life doesn't lie in not reaching your goal. It lies in having no goal to reach.

”אך את מטה לוי לא תפקד ואת ראשם לא תשא בתוך בני ישראל” (במדבר א:מט)

“But, the Tribe of Levi do not count, nor shall you raise up their heads in the midst of the Children of Israel.” (Num. 1:49)

Sefer Bamidbar is called Numbers because it begins with a command to count the Jewish People. Moshe immediately acted and counted the Jews. Upon completing the count, HaShem told him, “But, do not count the Tribe of Levi along with the rest of the Jewish People.” Huh?

If HaShem did not want Moshe to count the Tribe of Levi, why not spell it out at the beginning? Also, since HaShem did not specify it beforehand, why *didn't* Moshe count the Levi'im?

The Ibn Ezra posits that Moshe acted on G-d's command. The Avi Ezer explains the command was given previously, despite how it is written in the Torah.

The Ramban, however, says that the command did, in fact, come afterwards. He says that Moshe did not count the Levi'im because while G-d appointed a leader to be involved in the counting for all the other tribes, for Shevet Levi He did not do this. Clearly, HaShem did not intend for them to be included in that count, so Moshe desisted. Now, once Moshe was left with all these uncounted Levi'im, HaShem directed him to count them differently as they would serve in the Mishkan, not in the army.

The question remains why Moshe didn't count them. Why did he need a leader from the Tribe of Levi? Moshe himself was from the tribe of Levi, and HaShem also commanded Aharon, the Kohain Gadol and the leader of Shevet Levi, to assist him. Moshe could have assumed that he and/or Aharon were to be the representatives of Shevet Levi and gone ahead with the count.

The reason he didn't, though, is precisely why they were counted differently. Moshe was humble and nearly always acted solely on the direction of HaShem. Aharon too, would not seek a position of power unless it was given to him by G-d. These men personified what it meant to be focused on spiritual matters. They didn't want power or honor, they wanted to serve HaShem. Because of that, they didn't count the Levites because HaShem had not specifically told them to consider themselves as the tribal leaders.

People like that, like the Levi'im, are counted and considered on an entirely different scale. They are not sought after for their physical strength but for their spiritual greatness. That sets them apart from the average person, and so they were not included in the original command.

Perhaps, this is what the Ibn Ezra means by saying that Moshe acted on the command of HaShem. While HaShem didn't issue a direct command, the fact that He didn't spoke volumes to Moshe about what he was supposed to do. Moshe would not act without a specific instruction and HaShem knew that. Therefore, there was no need to include the separate count of the Levi'im in the original command.

We learn from Moshe's example that when we focus on doing what HaShem wants, not what we might want for ourselves, we lift ourselves to a higher level and achieve a whole new way of making our lives and our service count.

The story is told that the maskilim of Brisk, who mocked Torah, once put on a play in which they depicted a “typical” Jewish war. Before the war, the kohain announced all the various exemptions from war, as spelled out in the Torah, including those who were afraid, (which fear was a result of their personal sins.) As each category was called out, more and more people left the ranks to laughter from the crowd. In the end, only two people were left to fight the battle - the Gaon of Vilna and R' Aryeh Leib, famed author of 'Sha'agas Aryei'. The curtain fell to great applause.

Some people went to the rabbi of Brisk and complained about the audacity of the maskilim to mock the Torah with a play of this nature. The rabbi, however, said that it was a very good play, except that the final scene was left out - the scene in which the two remaining soldiers, the Vilna Gaon and the Sha'agas Aryeh, mighty spiritually if not physically, won the war.