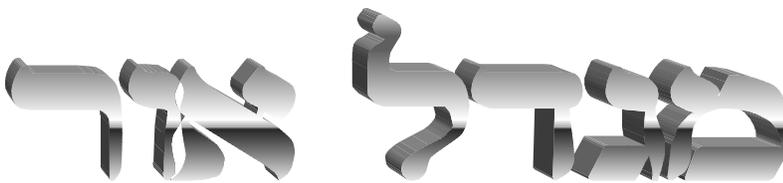


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- 8:10 - הדלקת נרות
- 8:28 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:29 - שקיעה
- 9:20 - צאת הכוכבים
- 9:41 - צאת 72

*Based on Emergence of 3 stars

Times Courtesy of MyZmanim.com

***A Bit of Bitachon - A weekly infusion of
security from Chovos HaLevavos by R'
Bachya ibn Pakuda.***

How Could You?!

*We continue explaining the group who
"seek collateral from G-d," by saying they
first need to amass sufficient wealth to
support themselves and their families in
this world for the rest of their lives, and
then they can calmly focus on serving G-d.*

The third issue with those who want
HaShem to give them everything ahead of
time is that when you take security from
your friend, you only do this if you do not
owe him a previous debt, and your friend
has no claim on you. Only then do you
have a right to take collateral from him.

However, if one is already indebted to his
friend, and he knows his friend has
justified claims against him, there is no
way he can request collateral.

Even if his friend offered and wanted to
give him collateral out of his own good will,
it would be improper from his perspective
to accept it.

If that is how one must behave with his
fellow man, how much more so can he not
ask collateral from the Creator, to Whom
he owes so much, and even if all the good
deeds of all Mankind since the dawn of
time were put together, it would not equal
even one of the kindnesses G-d does for
him every day?

And further, how can one have the gall and
brazenchutzpah to demand that HaShem
give him anything, when he doesn't even
know if he will be able to keep his word
about repaying G-d as his days may run
out before he has a chance to start?

- To be continued

Thought of the week:

**View students not as empty
bottles to be filled, but as
candles to be lit.**

"דבר אל אהרן ואמרת אליו בהעלתך את הנרות אל מול פני המנורה יאירו שבעת הנרות."

**"Speak to Aharon, and say to him: When you light the lamps, toward the face of the
Menorah shall the seven lamps cast [their] light."**

The Midrash Tanchuma, quoted by Rashi, tells us that Aharon felt bad upon seeing the Princes
dedicate the Mishkan through their sacrifices because neither he nor his tribe took part in this.
HaShem appeased him by saying, "Yours is greater than theirs for you will light and prepare the
lights of the Menorah."

This is troubling. First of all, what did Aharon feel bad about? The Nesi'im brought korbanos,
but part of those offerings was the fact that the Kohain had to offer it on their behalf. Aharon did
have a hand in those korbanos, so why did he feel left out?

Additionally, HaShem told Aharon that his mitzvah would be "bigger" than that of the Nesi'im.
However, the adjective "bigger" can only be used when two items are of the same type. To say
that all the Princes were given apples but Aharon's gift would be bigger because he was given
an orange makes no sense. You can't compare the two. How could HaShem compare
Aharon's lighting of the Menorah to the Princes' bringing of the korbanos? They were not the
same thing. Aharon still was unable to bring a special set of korbanos on his own.

We know that each Nasi brought the identical korbanos without conferring with each other.
Rather, each one found something in his tribe represented by each offering he brought and
though the actual animal was the same, the underlying message and approach to serving
HaShem was unique to each tribe.

This is what Aharon lamented. He saw the Nesi'im infuse the Mishkan with their intentions,
motivations, and unique path in Avodas HaShem. Though he helped to offer those sacrifices, he
was not the driving force and he was disheartened. Shevet Levi also had a special approach to
serving HaShem and Aharon wanted to share that with the world. Perhaps someone would find
it beneficial to him and that it helped him in his service of G-d.

HaShem told him, "Do not worry. You, too, will be able to share your way of serving Me, and
your opportunity to show others the way will be even greater, for you will kindle the lights. You
will show the world that the way of Levi is to take something physical, like oil and wicks, and
transcend the physical world to create fire which is nearly intangible, almost spiritual, and the
most creative force in the universe. Without fire, nothing can be made.

The word "Behaaloscha," when you go up to light, teaches us that the job of the Kohain was to
ignite the wick until it was fully engulfed and the flame was rising on its own. Inspiring others
also involves not only setting an example once, but being consistent until the other person is
able to rise on his own and move upward. This, too, was part of Levi's approach to Avodas
HaShem yet we can all follow this path to share our own insights and understandings with
others so that there is more light and knowledge of G-d in His world, and more and more people
will be able to rise up and enlighten the world with their own personal radiance.

*When R' Shimon Schwab was young, he had the opportunity to visit the Chofetz Chaim. At one point, the
Chofetz Chaim asked him if he was a kohain. R' Schwab answered that he was not. The Chofetz Chaim
then said, "I am a kohain. When Moshiach comes, we'll all clamor to enter the Bais HaMikdash. We will be
stopped at the gates and I will be allowed to enter, but you will be forced to remain outside because you
are not a kohain. Why are you not a kohain?"*

*Young Shimon answered, "Because my father wasn't a kohain." "And why wasn't he?" asked the sage.
"Because his father wasn't." replied the confused boy.*

*The Chofetz Chaim continued, "I'll tell you why he wasn't a kohain: Because three thousand years ago,
when B'nai Yisrael made the golden calf, Moshe Rabbeinu cried out, 'Whoever is for Hashem should join
me!' and my ancestors ran to Moshe. Yours did not."*

*"One day when you hear HaShem's call in your heart, take action and don't be lazy! Don't repeat the
mistake that your forefathers made, which caused them to lose such a valuable gift!"*