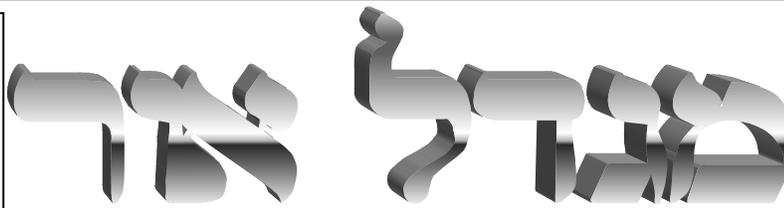


לע"נ הינדל
בת ר' שרגא פייבל ע"ה
Miss Helen Itzkowitz
ob"m
by her loving family.
יארצייט י"א סיון



This issue is 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

- 8:07 - הדלקת נרות
- 8:25 - שקיעה
- 8:15 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:27 - שקיעה
- 9:17* - צאת הכוכבים
- 9:38 - צאת 72

* Based on Emergence of 3 Stars
Times Courtesy of MyZmanim.com

Did You Know?

In the second year after leaving Egypt, the Jews were commanded to celebrate Pesach, reliving the miraculous Exodus they were privileged to have.

One reason for this is to teach us that just because we said Thank You once, doesn't mean we shouldn't say it again (and again and again) when we still benefit from that kindness.

Rather, we should constantly remind ourselves of what we have been given by HaShem and others and renew our appreciation for it.

At this time, however, some people were unable to participate in the Korban Pesach, the special sacrificial Passover offering because they were not pure.

They came to Moshe asking for a second-chance. "Why should we be excluded because we happened to be contaminated by a corpse?"

HaShem acquiesced to their request and gave them another opportunity to bring the sacrifice, a month later, on what is called Pesach Sheni.

A great lesson to learn is that it's never too late to achieve. If one went through the seven weeks of Sefira but it didn't really affect him and he didn't have the joyous experience of receiving the Torah on Shavuot, it's not over.

He should make a new beginning, kindling the fire of Torah in his soul, and start today. He may have missed some chances, but he can take advantage of the ones that still remain.

Thought of the week:

Don't surrender your own success because someone else's appears greater.

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

"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." (Num. 8: 2)

Rashi quotes the Midrash that this command was placed next to the portion of the Nesi'im, the Princes bringing their offerings, because Aharon felt bad when he saw the other tribes represented and his wasn't. HaShem told him that his merit would be greater than theirs for he would prepare and light the menorah. There are numerous explanations of why this is better or greater than what the Nesi'im offered but there's another point here to be noted.

Aharon's command to light the menorah did not directly follow the portion of the Nesi'im. One posuk is interjected there, in which the Torah tells us that HaShem spoke to Moshe in the Ohel Moed with a voice that emanated from the Holy of Holies. Why is that not mentioned?

Perhaps we can suggest that when Aharon saw the greatness of the Nesi'im, he was jealous of their spiritual achievements, as is proper. By looking at the achievements of others, we seek to emulate them and grow spiritually as well. HaShem told him that he needn't be envious of their achievements because his own could out-shadow theirs.

By not mentioning the verse of Moshe being in the middle, we learn another important aspect for spiritual success. While we are enjoined to look at the spiritual greatness of those above us and use that as an incentive to achieve, we should NOT look at it and become discouraged.

HaShem told Aharon that his contribution would be greater than that of the Nesi'im. He did not mention Moshe, because Aharon would not outshine Moshe in actual accomplishments. However, Aharon had the ability, as do all of us, to achieve as much of his potential as Moshe did of his. He would be the best Aharon he could be. By comparing oneself to others and seeing if he can reach their level and then go beyond, he is driven to success.

This is further proved by the fact that the next portion discusses the Levi'im. While they would not be performing the service that Aharon did, they would be holy in their own right by doing THEIR job. Were they to compare themselves to Aharon, they might get discouraged, as did Korach when he felt he was not able to be as "successful" as Aharon.

Finally, the Levi'im replaced the first-born Jews as the servants of HaShem. What caused the first-born to lose this right? Their participation in the Golden Calf, a paradigm of giving up and saying, "we cannot do it." They felt that without Moshe, they could not achieve greatness. They gave up on their own potential because they didn't see what they truly had within themselves.

A king once gave three men each a plot of land and told them to plant it and come back to him with the results at the end of the season. The first man came to report that he had produced thirty bushels of wheat. The king was pleased and gave him a bag of gold.

The second man, who had produced fifty bushels of wheat, was eagerly awaiting the king's response. To his shock, the king gave him a tongue-lashing about being lazy. But what happened next truly boggled his mind.

The third fellow quietly admitted that he had only produced fifteen bushels of wheat. This time the king ran over and hugged him, then gave him a very large award. The middle farmer cried foul. "I don't understand," he said, "I produced more wheat than either of them yet you castigated me and rewarded them?!"

"It's quite simple," replied the monarch. "The first man's field was expected to produce thirty bushels. He worked responsibly and it did so. Your field was so fertile that it should have produced one hundred bushels, yet you produced only fifty, proof that you did not put your heart into doing my will. But," said the king, "the third fellow's field should only have produced ten bushels. If he produced fifteen, that means he went above and beyond simply because I asked. THAT is why he stands out."