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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 6:58 - פלג המנחה
- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:36 - זק"ש מ"א
- 9:12 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:23 - צאת הכוכבים
- 9:44 - צאת 72

Thursday 11:46:10 AM - מולד תמוז

Rosh Chodesh Thurs. & Fri.  
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### Did You Know?

The Kli Yakar says the miracle of Aharon's staff blossoming was meant to teach us that HaShem does not judge things according to how Man sees them. While we may look at a person and see no value, just a dried-out piece of wood, without the life-giving waters of Torah or wisdom, HaShem can make them blossom and show what was underneath all the time. Conversely, when we see someone who appears to be in full bloom, as Korach did, HaShem may show that there was really nothing beneath the surface.

Kli Yakar then connects the miracle of the staff to Aharon, mida k'neged mida. It flowered. The word "perach," flower, refers to the pirchei kehuna, the young priests who dwelled in the Mishkan and learned the avoda. The buds, "tzitz" refer to the Kohanim Gedolim who wore the special golden "tzitz" plate on their foreheads. Finally, it produced almonds, or "Shkaidim." This word, he says, is akin to "shkida," speed and devotion. He merited this to highlight that he ran quickly to end the plague and because Kohanim are zrizim, quick to do the will of G-d.

On a similar note, the Sefer Chasidim writes that no prayer ever goes to waste. HaShem keeps them in a special place, then takes them out and applies them when we need them most. We may not see the fruits immediately, but they are there and will emerge when G-d says they are ripe.

### Thought of the week:

**You never know how many apples there are in a seed.**

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ויעש משה כאשר צוה ה' אתו כן עשה" (במדבר יז:כ)

### "And Moshe did as HaShem commanded him; so did he do."

When Aharon's staff miraculously sprouted buds and flowers and nuts, it laid to rest his claim to the Kehuna Gedola and proved that he was the one chosen by HaShem. In order to prevent people from complaining about it in the future, HaShem commanded Moshe to place the stick near the aron as a sign to the people. This posuk tells us that Moshe did it.

This is a simple task and was for an understandable reason. What's the big news that Moshe followed orders? On a very basic level we can answer that the Torah wants to highlight that his intention was to follow HaShem's orders. Here was something that made sense, and didn't require tremendous effort. Moshe could very well have felt that it made sense to keep the flowering staff for posterity. Therefore, the posuk states that Moshe's sole reason for doing it was not to preempt a future Korach-like rebellion, but because HaShem commanded him to do it.

The Ohr HaChaim says that the posuk is written in such a way as to tell us that Moshe acted with alacrity and speed. No sooner had HaShem given the command than Moshe did it. That's fine, but Moshe undoubtedly did every mitzvah enthusiastically and energetically. Why specifically here does the Torah mention his speed in performing the Mitzvah?

There are several reasons why Moshe might not have hurried to do this mitzvah. First of all, the impact of the miracle was still widely felt. There would be no need for this staff to be shown again for some time. It was not urgent, so it might have been justified to do it when he got around to it. Despite this, because it was the will of HaShem, he ran to do it immediately.

Secondly, this staff sprouted flowers, buds, and nuts overnight. A farmer has to labor intensively to get his land to produce yet no labor was expended on growing these items. The lesson that it is not our efforts which produce results, but G-d's word which makes things happen, was not lost on Moshe. Clearly, the Ribono Shel Olam doesn't need our labor, and even Moshe's production of the staff at a later time wouldn't guarantee the prevention of complaints. The things he did would not have consequences in the world, only his decisions to listen to the Al-mighty.

HaShem doesn't need our hishtadlus or efforts. Rather, He wants us to work because He has said so. Therefore, when given a command, Moshe was quick to do it because, in truth, HaShem is not looking for the physical act, but the speed and enthusiasm we put into doing a mitzvah.

*Less than a month before Sukkos, the Vilna Gaon had no esrog. Emissaries were sent far and wide with orders to bring back an esrog at all costs.*

*It was a drought year and there were very few esrogim to be had. The messengers finally found a man willing to part with his esrog on one condition – that he receive all the reward that the Gaon would get from performing the mitzvah. Trembling, they agreed and headed back to Vilna.*

*When the Gaon saw them with pale faces, he assumed they had been unsuccessful in their quest. "No," they replied. "We have one, but there is a problem," and they proceeded to tell him of the condition.*

*Instead of being upset, the Gaon was overjoyed. "All my life," he said, "I wished I could perform a mitzvah purely for the sake of Heaven, without the ulterior motive of the tremendous reward I know is attached to its performance. Now that I have that opportunity should I not be ecstatic?"*