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This issue dedicated in tribute to the Jews around the world who have shown so much care for Chaim Dovid ben Leah (May he have a Refuah Shelaima amongst all his ill brethren) and undertaken so many mitzvos for his merit. **Mi k'amcha Yisrael – HaShem, who is like your nation?**

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A publication dedicated to Harbotzas Torah

שבת Zmanim for

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
- 9:15 - צאת הכוכבים
- 9:45 - צאת 72

Times courtesy of MyZmanim.com

You Should Know

Of all the brachos, Hamotzi Lechem min Ha'aretz, Who brings forth bread from the land, is given the highest position of importance. One reason is because despite all the steps that man had to put into it, we understand that ultimately it comes from HaShem, as much as a blessing on a fish or fruit that man had not worked on. We understand that all our efforts do not provide us with success, but rather are an effort to come close to and emulate HaShem Yisbarach.

With last week's definition of the melacha of Ofeh / Bishul, the eleventh of the 39 categories of work prohibited on Shabbos, we have completed what the Talmud (Tractate Shabbat 74b) calls the "sidura d'pas," the "order of (making) bread," which were the steps taken to cultivate wheat for the Lechem Hapanim (Show Bread) and grow other ingredients essential in the production of dyes that colored the wool curtains and tapestries of the Mishkan. To recap, these steps are: choresch-plowing, zoreah-sowing, kotzair-reaping, m'amair-gathering, dosh-threshing, zoreh-winnowing, borer-sorting, tochain-grinding, merakeid-sifting, losh-kneading, and lastly ofeh/bishul- baking/cooking. Baking itself was not performed during the actual construction of the Mishkan since bread was not required for the structure. It was only herbs that were cooked to produce the dyes.

Source: Torahots.com / The 39 Melachos, by Rabbi Dovid Ribiat

Thought of the week:

Flatter me, and I may not believe you. Criticize me, and I may not like you. Ignore me, and I may not forgive you. Encourage me, and I will not forget you.

"...much is to you, sons of Levi."

"רב לכם בני לוי" (במדבר ט"ז)

There are numerous interpretations given to what Moshe meant in saying these words. The Ibn Ezra says this phrase is explained by the next verse, where Moshe asked, "Is it a small thing that HaShem chose you from the Jewish People to serve as Levites, so now you want the kehuna too?" In other words, Moshe was telling them, "You've got enough."

The Gemara in Sota (13b) says, "R' Levi said, "With the word 'rav' Moshe announced, with the word 'rav' it was announced to him. Moshe said to Korach, 'Much is to you,' and Moshe was told by HaShem, "Much is to you, do not ask more of Me [that you should be allowed to enter the land of Israel.]" Rashi there says that HaShem is careful with tzadikim to the extent of a hairsbreadth and punished Moshe with the same measure [he used.]

The question is, what was his sin? Where do we see the mida k'neged mida, the measure for measure method of action and reaction for which HaShem is known and which Rashi in the Gemara says came into play?

On the very next page, (Sota 14a) R' Simlai expounded: "Why did Moshe Rabbeinu wish to enter Eretz Yisrael? To eat from its fruits or enjoy its bounty? No. Rather, the Jews were commanded many mitzvos which could only be performed in Eretz Yisrael. Said Moshe, "I will go into the land and fulfill them." HaShem said to him, "Isn't the only reason you wish to fulfill these mitzvos because you wish to receive the reward for doing them? I will give you reward as if you had fulfilled them."

According to the Ibn Ezra, Moshe had told Korach and his followers, "You have a special level of sanctity. You should be satisfied with what you have and not reach for more." That makes sense if we are talking about physical acquisitions. However, on a spiritual level, one must never be satisfied, and should constantly yearn for more.

Of course, in Korach's case, he took his desires to an extreme and was fueled by material motives, but Moshe's response to him entirely precluded the possibility that he was motivated by the proper desire to come closer to HaShem.

It was this aspect of his response which was the basis for his punishment. He told Korach that his desire for kehuna was solely born of greed and desire for greatness and reward. When Moshe wished to enter the land of Israel, HaShem denied his request on the same grounds. Though Moshe undoubtedly wished to enter for the proper reasons, HaShem declared that Moshe's motivation was "to be rewarded." Therefore, he was not granted his request, and received an answer similar to the one he had given Korach.

HaShem is extremely exacting with tzaddikim and this small nuance was repaid to him in a big way. By implying that there is a point at which one should cease striving to be better, or should be satisfied with his achievements, Moshe could have caused tremendous harm. For this, he paid dearly.

A teenager found out that his camp would be studying Mesechta Sukkan, the tractate of Talmud dealing with the Yom Tov of Sukkos and the mitzva of Sukkan. Excitedly, he told a friend that in the weeks before camp he wanted to study and complete the mesechta so he might make a siyum on it during camp.

"What?!" retorted his friend, "There's no way you can finish the whole Mesechta in such a short amount of time." With the wind knocked out of the boy's sails, he didn't finish the Mesechta. He didn't even start. With a single comment, the other boy had been able to derail all the good intentions he had. Who knows what direction his life might have taken had he finished that Mesechta, and who knows how much damage that single, cynical remark really caused?