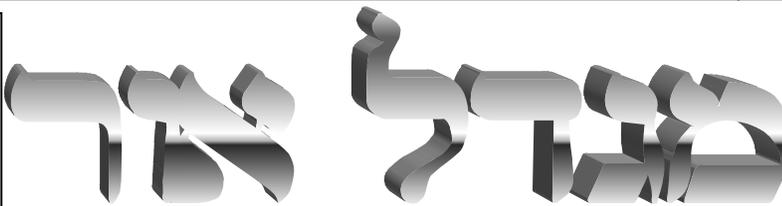


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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:35 - זק"ש מ"א
- 9:11 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:24\* - צאת הכוכבים
- 9:45 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

**Did You Know?**

The Gemara in Megila (6a) says that Zevulun "is a tribe embarrassed unto death," because he complained to HaShem about his portion in Eretz Yisrael. He said, "Ribono Shel Olam, to my brothers you gave fields and vineyards, but to me you gave mountains and hills. To them You gave land but to me You gave rivers and seas."

HaShem replied that the rest of Klal Yisrael would need him because in his portion would be found several necessities, including the chilazon, the sea-creature from which the blue techeiles dye is made.

The conversation went back and forth and despite the fact that Zevulun had the opportunities to support himself, at the end the Gemara says he would still have preferred to have fields and vineyards than a maritime occupation.

Perhaps we can explain his frustration in the fact that we know farmers in Israel historically worked two months a year, Nisan and Tishrei, and were able to learn the rest of the year. Zevulun did not have that option and felt that he would rather have been a farmer so he could learn more Torah.

However, this embarrassment would only last until he died. Once he entered the Olam HaEmes, the world of truth where we can see HaShem's plan and our role in it, Zevulun would realize that by supporting Yissachar in learning and making the most of the situations in which HaShem had placed him, he was indeed living up to his potential. Then his complaint would disappear, because it was only the result of his limited vision.

**Thought of the week:**

**If we were all determined to play the first violin we would never have an ensemble.**

**"כי תקחו מאת בני ישראל את המעשר... והרמתם ממנו תרומת ה' מעשר מן המעשר." (במדבר יחכ"ו)**

**"...When you take a tithe from the Children of Israel... and you shall uplift from it an offering to HaShem, a tithe of a tithe..." (Numbers 18:26)"**

The Levi'im here are commanded to take a tenth of their income and give it to the Kohain. This Terumas ma'aser has special holiness and acts for the Levi'im like regular ma'aser for a Yisrael. The Sipurno comments that this tithe will serve to bring blessing to the home of the Levi.

The Gemara in Brachos says that before one counts the grain in his silo he should pray that HaShem send blessing into the work of his hands. If he counted first and then prayed, it is a prayer in vain. Simply understood, before it is counted, HaShem may cause it to multiply miraculously, because the person does not know how much he has. Afterwards, though, it would be considered an open miracle and witnessing it would take away the man's free will.

In this case, however, although the ma'aser he was given by the Yisrael has already been measured and counted, the Sipurno says this tenth of a tenth still serves to bring blessing on the remaining tithe the Levi has, which to him is 'chulin,' unsanctified. Why?

If the fact is that something counted cannot receive blessing, it would seem that the Levi is out of luck, as the bracha cannot be given to a finite amount. How then can it work?

To answer this, let us discuss why the Levi must give a tithe. One could argue that a portion of the farmer's crops had been designated for G-d, Who commanded that it go to the Levi. Once that happened, the cycle should be done. A tenth of the produce has been made holy. Why does another tenth have to be given from within the first tenth?

Perhaps we can explain that when the first tithe is given to the Levi, the Yisrael has now shown his understanding that his own work is not the source of his success, but rather it is the blessing of HaShem. Similarly, when one gives a tithe from his wages, he understands that his employer does not give him his livelihood, but that it comes from G-d.

HaShem here tells the Levi'im that when they serve in the Mishkan and receive tithes, this is their Divinely-ordained occupation, and they too must make a statement that they realize their gifts come not from the farmers around them, but from HaShem, Who says, "I have given it to the Levi'im as their portion." It is that recognition of their place in HaShem's plan and the knowledge that nature is only camouflage for HaShem's hand that is the source of the blessing.

Korach complained that Moshe had stolen power for himself and his brother. The response was that it was not Moshe who had chosen, but HaShem. Instead of jockeying for position and status, Korach should have been happy that he had been chosen to live a life of service to HaShem rather than something with less connection to HaShem. However, because Korach didn't view his role as ordained in Heaven, he was discontent and felt put upon.

The lesson of the Terumas ma'aser is that HaShem places us in circumstances and situations that enable us to fulfill our particular missions in life and we should be happy to play our roles. It is this understanding of HaShem's *hashgacha pratit*, His individual attention to every detail of our lives that opens us up to bracha, by enabling us to face any challenges with equanimity and secure in the knowledge that our lives are running according to plan – even if it's not ours.

*The Reverend J. David Davis was a Baptist pastor in Tennessee who realized that many of the things he had been taught didn't add up. He tore down the steeple of his church and hired a Rabbi to teach him and his congregation. They became devout Noachides, meaning that they follow the seven Mitzvos of B'nai Noach, because the Torah commands it.*

*At a Jewish lecture, he was once asked why he didn't convert. An imposing figure, the Rev. Davis raised himself to full height and roared at the questioner, "Because HaShem Yisborach did not create me as a Jew. He created me as a Goy. Therefore, I have to get on with being the best Goy I can be, and you have to get on with being the best Jew YOU can be."*