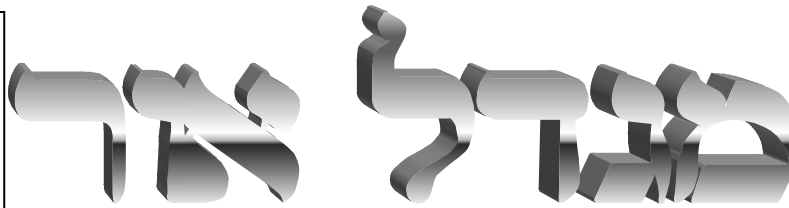


Do it as a merit for Tamir ben Shoshana (and all the others protecting our people.)
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In memory of
Rabbi Dr. Melvin Hyman ז"ל
הרב משולם בן יהודה הכהן ז"ל
on his 2nd Yahrzeit - תמוז
Our memories of him continue to inspire and bring joy.
Steven & Deena Ginsberg
and family

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:01 - הדלקת נרות
- 8:19 - שקיעה
- 8:34 - זק"ש מ"א
- 9:24 - זק"ש גר"א
- 10:37 - סוף זמן תפילה
- 8:19 - שקיעה
- 9:07* - צאת הכוכבים
- 9:31 - צאת 72

* Based on Emergence of 3 Stars

Sunday 6:50:13 AM - מולד אב

Rosh Chodesh is Monday

Times Courtesy of MyZmanim.com and

EzrasTorah.org

Did You Know?

When HaShem agreed to the request of the daughters of Tzelophchad to inherit their father's portion in the land of Israel, the members of their tribe protested.

Once these women married, the land would pass into the possession of their husbands. Should they marry men from other tribes, the apportioned land would pass over to a different tribe than it was given to and they would lose out.

HaShem responded through Moshe that they had a point and said this: "Let the daughters of Tzelophchad marry whoever is fit in their eyes; only they shall get married to men of their own tribe so that the land not pass on from tribe to tribe, and each person should cling to the inheritance of his fathers."

The commentaries raise the point that first they are told they can choose whoever they want, and then they are limited to their tribe, which would seem to contradict that freedom.

They explain that in truth they could have married anyone, but HaShem was giving them a piece of advice: "Marry within your tribe."

They married cousins and kept the land in the family. Though they didn't have to listen, we learn that when G-d suggests something is good for you, it's in your best interest to take His advice.

Thought of the week:

All we can truly control is our response to the things that we cannot control.

"והערים אשר נתנו מאחזת בני ישראל... איש כפי נחלתו אשר ינחלו יתן מעריו ללוים."

"And the cities that they shall give from the property of the children of Israel... according to his inheritance shall each give from his cities to the Levites." (Num. 35:8)

The Tribe of Levi was given no inherited portion of the land of Israel. Rather, they were to subsist on the gifts of HaShem, the prescribed tithes and offerings that the Jews had to give. In addition to the plant and animal gifts, the Jews were to provide the Levi'im with forty-two cities. Some of these were Arei Miklat, refuge centers where accidental murderers fled, and others were cities wherein the Levi'im would dwell.

The question is why the Jews had to get parcels of land then immediately give some of them to the Levi'im. Why could the land not simply have been divided up from the beginning with these cities allocated to the Levites?

The Kli Yokor explains that there was an important psychological reason here. The Cities of Refuge were where someone who inadvertently killed another (e.g. he fell off a ladder and landed on someone else) would flee to avoid the victim's family avenging his death.

Had he gone to a city where people were given an inheritance, they would treat him as a stranger, impinging on their homeland. Therefore, he went to the city of Levi'im who also didn't own property so they would be sensitive to his plight. He adds that the forty-two cities corresponded to the forty-two encampments of the Jews in the desert, underscoring this feeling of wandering, and thus being compassionate to the refugee.

The question still remains that HaShem could have decreed these cities to be ownerless and the Levi'im would not treat him as an encroacher. Why did the Jews have to give up cities, and why not simply divided evenly, but according to what they had been given?

The answer is that we are meant to take this lesson to the fullest. Just living on ownerless land would not be the same as the refugee who was now living in the city of the Levites, and being subject to their hospitality. Rather, the Levi'im themselves had to live on land that was given to them by others so the empathy would be complete.

This is also why the Jews were commanded to give from what they had just received rather than keep this part of the land out of the division, and why they had to give according to what they had received.

The B'nai Yisrael themselves were supposed to recognize and feel that even the property they inherited was a gift bestowed upon them by HaKadosh Baruch Hu. By giving from what they were just given, they reinforced the fact that it was given to them by G-d and could be taken away just as easily. One who earns money through working must also realize that it is not due to his own efforts, but to the will of HaShem that he make the money. When one recognizes how precarious his own situation is, and that he is only as stable as HaShem makes him, he will be much more sympathetic to the plight of another.

David needed a new car. His brother-in-law had a lease coming due and was not intending to buy it out, however, the deal was really good and he offered it to David. David was thrilled at the chance to get this car for such an affordable price, but there was one catch.

This car was a rather expensive one, and one that David could not ordinarily afford. He felt "unworthy" of driving a car that he could not have afforded without his brother-in-law's help.

That is, until he spoke to his friend Allen. Allen told him, "You think that it's OK for the guys with a lot of money to drive those cars because they "made" the money? Hogwash. They drive those cars because HaShem wants them to. Now He wants you to drive one too."