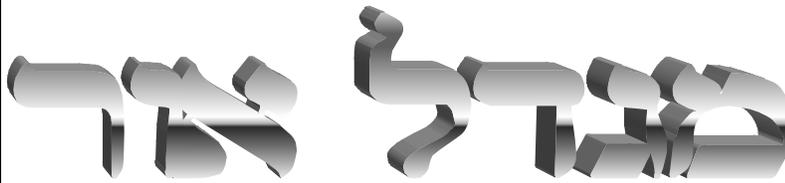


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A publication dedicated to Harbotzas Torah

Mazel Tov to

Shlomo and Naomi Shor
of Brooklyn on the occasion of
Ari's Bar Mitzvah.

*May you have much Yiddishe
Nachas from him and all your
children.*

Zmanim for שבת

Wesley Hills, NY

- 8:05 - הדלקת נרות
- 8:23 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:25 - שקיעה
- 9:15 - צאת הכוכבים
- 9:37 - צאת 72

*Based on Emergence of 3 stars

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of
security from Chovos HaLevavos by R'
Bachya ibn Pakuda nearly a thousand
years ago.*

No End in Sight

*We continue explaining the group who
"seek collateral from G-d," by saying they
first need to amass sufficient wealth to
support themselves and their families in
this world for the rest of their lives, and
then they can calmly focus on serving G-d.*

The second question on the view of those
who expect G-d to give them all the
material wealth they will ever need before
they focus on serving Him, is that when
someone asks for collateral from another
person, there is a limit and boundary to
the security, based on the amount of the
loan.

The person who holds this view, however,
is asking for a limitless amount, because
he has no idea what will be sufficient to
feed himself and his family as long as they
are alive. Thus, even if he were to have
ten times what he actually needed, he
would not be satisfied, because he doesn't
know how long he will live nor what
circumstances he will live in.

Therefore, what he's asking for is folly,
saying that he will serve HaShem when he
has enough to sustain himself for the rest
of his life, because what he's asking has
no end and he will never reach that point.

- To be continued

Thought of the week:

**The difference between the
impossible and the possible
lies in one's determination
to achieve something.**

ויעשו כן בני ישראל וישלחו אל מחוץ למחנה כאשר דבר ה' אל משה כן עשו בני ישראל (במדבר ה:ד)

**"The B'nai Yisrael did so and they sent out of the camp [the impure people listed
previously] as HaShem commanded Moshe, so did the Jews do."**

With HaShem's Shechina (neighboring presence) now in the midst of the Jewish Camp, and with all its formations and tribal flags in place, it was imperative that it remain pure and holy. Part of this included a requirement to send out of the camp anyone with tzora'as (skin eruptions), or a zav (impure emissions), or one who had become contaminated to a corpse.

The Kli Yakar quotes a Midrash which explains that these three impurities represent the three cardinal sins of Idolatry, Forbidden Relationships, and Murder. These sins were ultimately the cause of the destruction of the Bais HaMikdash, so it is appropriate to mention avoiding them here in relation to keeping HaShem's presence in our midst.

The question arises: this posuk sounds like HaShem gave a command and the Jews carried it out immediately. It starts and ends by saying, "they did so." If this was an ongoing command, how could they have accomplished it all at one time? Further, if they sent out at once whoever was impure at that moment, why mention a second time that they did what they were commanded?

The Kli Yakar comments that these individuals hinted to an underlying problem in the Jewish People. If impurity existed in their camp, it would manifest itself in various physical ways. The command, in essence, was to create such a holy and sacred atmosphere in the camp that this impurity could not exist and would have to be expelled.

Perhaps, this is what our verse is telling us. The Jews got the command to expel the impure people from the camp. They did so. Then, they worked on raising the level of purity within Klal Yisrael so impurity could not even exist within their community. This preparing themselves for the future so that there would be a continuous fulfillment of this command was reflected in the second mention of "they did so." By establishing themselves as holy from this moment on, they were already considered as having fulfilled the mitzvah in the future.

Similarly, when HaShem told Moshe that no Jew must trespass on Har Sinai at the time the Torah was given, Moshe responded that they could not do it, since HaShem had previously forbidden it. The Jews' acceptance of HaShem's command effectively rendered them incapable of transgressing it.

Each day, we are given challenges, chances, and inspirations. It is up to us to capitalize on them and make them work for us in the future. Our determination today will bring us success tomorrow and forever.

Chazal say a person is obligated to ask, "When will my actions reach the level of my forefathers, Avraham, Yitzchak and Yaakov?" How can one imagine his actions can ever compare to theirs?

R' Yehuda Zev Segal, z"l, the Manchester Rosh Yeshiva gave the following parable. If one were traveling by train from Manchester to London, and on the train he turned to his seatmate and asked, "When will we get to London?" - that is a legitimate question.

However, if he is still sitting on his sofa at home, not having even started the journey, the question is not only ridiculous, but he has no right to ask it. Get on the train and start your trip before asking when you will arrive!

This is the obligation of each Jew. We must begin the journey and start heading towards our spiritual potential. Then we can ask, in all fairness, "When will my deeds rival those of my holy forefathers; when will I arrive?"

More Migdal Ohr on Page 2

Zmanim for שבועות

Wesley Hills, NY

8:26 -	שקיעה
9:16* -	הדלקת נרות**
9:37 -	הדלקת 72
5:23 -	נץ החמה
8:33 -	זק"ש מ"א
9:09 -	זק"ש גר"א
10:24 -	סוף זמן תפילה
8:27 -	שקיעה
After 9:18* -	הדלקת נרות ב'
9:39 -	הדלקת 72
8:33 -	זק"ש מ"א
9:09 -	זק"ש גר"א
10:24 -	סוף זמן תפילה
8:27 -	שקיעה
9:18* -	צאת הכוכבים
9:39 -	צאת 72

*Based on Emergence of 3 stars

** Though normally we light candles 18 minutes or more before sunset, on Shavuot, it is customary to wait to light candles until full nightfall so as to complete 49 full days of counting the Omer.

Times Courtesy of MyZmanim.com

It is customary to bring flowers and grasses into shul and into our homes to commemorate the fact that Har Sinai, which was previously barren, sprouted grass and flowers at the giving of the Torah. In this way, we get to re-enact and re-experience Kabbolas HaTorah with more of our senses, including sight, touch and smell. This fits well with a thought from R' Aharon Kotler z"l.

He asks that so many things are "Zecher l'yetziat Mitzrayim," commemorating the Exodus. If the point of leaving Egypt was to receive the Torah, he asks, why do we remember that and not "Zecher l'ma'amad har Sinai," commemorating the standing at Sinai?

He answers that we need a reminder for something in the past, which isn't here anymore. However, one can re-experience the giving of the Torah at any time by immersing himself in its study, as the Gemara relates examples of scholars who were surrounded by fire when they learned and it was the holy fire of Sinai. (Succah 28a re: Yonason ben Uziel, Yerushalmi Chagiga 2:1 re: R' Eliezer and R' Yehoshua at bris of Elisha ben Avuya.)

By doing things which physically help us envision ourselves standing at Har Sinai and accepting the Torah, we can more easily relive the moment.

We should not only celebrate Shavuot as the day when Torah was given, but as the day we were given the extraordinary gift that we can receive Torah anew each day.

Thought of the week:
From what we get we make a living, from what we give we make a life.

Happy Birthday ETG - who makes this all possible.

ביום השני הקרב נתנאל בן צוער נשיא יששכר. (במדבר ז'יח)

On the second day, Nesanel son of Tzuar, prince of Yissachar, offered.

The princes of the Twelve Tribes brought special offerings to the dedication of the Mishkan. Though their offerings were identical, Chazal tell us that each had his own inspiration and reasoning for bringing what he did. Of all the princes, though, Nesanel stands out.

First of all, he is called by name first, and then it is mentioned that he was the prince of the Tribe of Yissachar. Secondly, with him it becomes clear that the offerings will not be in age order. The first Nasi to bring a korban was Nachshon from the Tribe of Yehuda, but as Yehuda is the tribe of Malchus, kingship of the Jewish people, that makes sense. The next one should have been Reuven, the eldest son, and that tribe did

However, Moshe told them that this order was decreed by Heaven and they would offer in the order of their encampments. Thus, after Yehuda would come Yissachar, and then Zevulun, as they all dwelled on one side of the camp together.

Rashi tells us two reasons Nesanel and his tribe were chosen to go first. First of all, they were Torah scholars. Secondly, it was Nesanel himself who suggested to the Nesi'im that they offer korbanos for the dedication of the mishkan. Because he gave the advice, he merited to be given precedence.

The fact that they were scholars is a reason for the tribe to be given precedence. However, the fact that it was his idea was a reason Nesanel personally deserved this honor, even without being the Nasi of Yissachar.

It is proper to note that the Ohr HaChaim explains the name Nesanel refers to a gift from G-d, which is how Torah is described, and the name Tzuar connotes narrowness or constriction, referring to learning Torah through poverty or suffering which is the way of true Torah scholarship. But the focus now is that Nesanel was given priority because he gave good advice to help someone else, which he was able to do because of his Torah wisdom.

When R' Akiva was surrounded by his 24,000 students, the Gemara in Nedarim relates that his devoted wife came to see him but was pushed away. R' Akiva said, "Leave her be. All that is mine [in Torah] and all that is yours [in Torah] is hers [in her merit.]" The Ran explains, "For she gave me the advice to learn Torah."

Yisro gave advice to Moshe and his name was placed on the Parsha in which the Torah was given. Naomi gave Rus advice so that she be taken care of and when Rus gave birth, everyone said, "Naomi bore a child!"

We see that giving advice, caring about someone else, and having their best interests in mind is a tremendous thing and brings glory to the one who does it sincerely. In fact, R' Akiva says, "V'ahavta l'rayacha kamocho," Love your friend like yourself, "Klal Gadol baTorah," is a key principle of Torah. The Ramban explains that one cannot truly love someone as much as he does himself. But the literal translation is "You shall love for your friend as for yourself." The idea is to be concerned about others and truly want them to be as successful as you are, without feeling that it takes away from you. And from where can one get such an ability of selflessness? As Nesanel showed us, it is gained by learning Torah against all odds.

The author of the encyclopedic work Sdei Chemed, R' Chaim Chizkiya Medini z"l, wrote that when he began his Torah career he was not especially gifted. Newly married, he wished to join a special Kollel, a Torah study group for elite young men. Though the head of the Kollel was impressed and accepted him, others in the group felt he was not up to their standards and protested his joining. One fellow took this hatred to new depths.

He bribed the arab cleaning woman to go to the study hall when R' Medini was the only one there and begin yelling that he had assaulted her. Her cries led to an uproar in the town and R' Chizkiya was accused of terrible things. The head of the Kollel believed in his innocence, however, and the woman was fired.

Some time later, the uproar had subsided, and the woman's money ran out. Without a job and impoverished, she came to R' Chizkiya's home and begged him to get her job back, promising that she would tell the truth to everyone that she had been bribed to malign him.

Thrilled at the prospect of clearing his name, he paused when he realized what a Chillul HaShem it would cause and how it would ruin the Torah scholar who had bribed her. He agreed to help get her job back, but only on condition that she never reveal the truth.

He writes that when he made that decision, he suddenly felt like his head was opened and limitless knowledge began pouring in from Heaven. That is how he wrote his masterwork, the Sdei Chemed; because he cared and worried about another, even if the other wasn't deserving of any kindness.