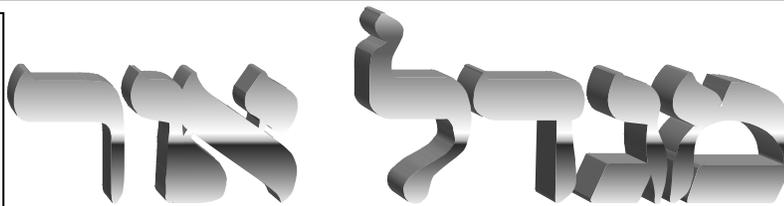


**This time it's
personal.**

Print, e-mail, and share
Migdal Ohr with others.
You'll be glad you did.

E-mail 'Subscribe' to
info@JewishSpeechWriter.com

©2014 – J. Gewirtz



A publication dedicated to Harbotzas Torah

This issue also sponsored as a
zechus for a Refuah Shelaima for
רפאל בן פרידה and
נעמי בת רבקה
May HaShem grant them good
health, amongst all of
Klal Yisrael.

Zmanim for שבת

Wesley Hills, NY

- 8:03 - הדלקת נרות
- 8:21 - שקיעה
- 8:17 - זק"ש מ"א
- 9:1 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:22 - שקיעה
- 9:10* - צאת הכוכבים
- 9:34 - צאת 72

* Based on Emergence of 3 Stars
Times Courtesy of MyZmanim.com

Did You Know?

There is a custom on Shavuos to put grasses in the synagogue and our homes to remember the joy of the giving of the Torah at Sinai which had grass around it (as indicated by the prohibition of animals to graze upon it.)

The Mishna Berura (494:10) quotes an additional custom to bring trees into the shul since on Shavuos we are judged to determine how bountiful the production of fruit from trees will be. (See Gem. Rosh HaShana 16a.) [Note: The Vilna Gaon suggests this not be done for other reasons.]

Shavuos is the beginning of the season of Bikurim, the first fruits offered when the Bais HaMikdash stood. Before one partook of his own produce, he had to bring the best of it to Jerusalem and make a declaration acknowledging HaShem's bounty.

In Parshas Naso (5:10) Rashi quotes an interpretation that one who withholds tithes, "they shall be his," meaning his field will only produce a tenth of what it did previously, but one who gives the appropriate gifts to the Kohain shall have much wealth.

The idea of giving being intertwined with being judged on what we will receive is key. Because HaShem responds to our actions measure for measure, when we give to others, so does He bestow His blessing upon us.

If we wish to be judged favorably for the new fruit crop, we must be like trees of the field - giving of our blessings to others without asking anything in return.

Thought of the week:

It is easy to dodge our responsibilities, but we cannot dodge the consequences of dodging our responsibilities.

"ועמודי החצר... לכל כליהם ולכל עבדתם, ובשמת תפקדו את כלי משמרת משאם" (במדבר ד:לב)

"And the pillars of the Courtyard all around, and their sockets, and their pegs, and their ropes, for all their utensils and all their work. You shall appoint them by name to the utensils they are to carry on their watch." (Num. 4:32)

The Levi'im consisted of three families, and the Torah now completes outlining the various responsibilities. The family of Kehas was to carry the holy vessels. The family of Gershon was to carry the various coverings and curtains of the Ohel Moed. Now, we are told that the family of Merari was to do the heavy lifting and carry the beams and structural hardware items.

Uniquely, it is in relation to the family of Merari that we are told that the jobs would be given out by name, each person assigned a specific task, instead of just assigning it to the family and letting them decide on their own who would do what.

The Ramban posits that this was a requirement by the jobs of the other families as well, but here the Torah had to go out of its way to say it. The reason is that this involved difficult labor and we fear that some people might shirk their responsibilities and leave the "shlepping" to someone else. Therefore, it is specifically mentioned that each person had an assigned task.

Regarding some of the other work in the Mishkan, kohanim were assigned tasks via lotteries or other means, to ensure that they did not fight over the right to perform them. This applies especially to things which have a certain level of honor attached to them, or a special "segula" or efficacy to bless one with prosperity. Here, however, it was the opposite, and we were afraid the Levi'im would not fight for the right to do such difficult labor.

Carrying the holy vessels or even the decorations of the Mishkan would be considered light, honorable work, so this fear was less applicable to the other houses of Levi. Therefore, the idea of names is mentioned exclusively by Merari, even if it was done by the others as well.

There is another dimension to this assigning of work by name. When someone puts his name on a job, it is a sign of pride, like an artist signing a painting or a mason etching his name in a cornerstone. By assigning this work to individuals, HaShem was informing them that they should be proud of their individual roles and contributions.

While a Levite might have felt he could be doing something else, carrying a more impressive vessel or performing a nobler task, this assignment was intended to teach them that it wasn't true. The greatest honor lies in doing what G-d wants from you, not what He commanded another. If something has your name on it, it means that you truly matter in the scheme of the Universe, because no one else can do whatever it is exactly like you.

A man complained to G-d that his "peckel," [literally his "pack,"] his burden of troubles in life, was too great. He felt it was unfair that others had easier lives than he.

G-d said, "I understand completely, but everyone has a "peckel" that he must carry. I'll tell you what. I'll let you trade your burden for someone else's. Does that sound reasonable?" The man was overjoyed at the prospect of getting some relief and readily agreed.

G-d took him to a large auditorium and told him, "Put down your pack of troubles." The man did so. "Now," continued G-d, "go through this room and find one you prefer."

This was a daunting task but the fellow got right to it, examining each pack and weighing the difficulties each presented. Some included more money, some less. Some had illness, while others had disharmony. There were a range of different packs mixing so many benefits and challenges. It took the man many days until he finally settled on one he felt he could handle and be happy with.

"I've chosen," he announced to G-d. "That's wonderful," replied the Al-mighty. Please show Me what you have picked." As the man opened the pack to do so, it dawned on him:

He had picked up his own pack; the one he had thought was too much for him. He now realized that indeed, it was the most perfectly suited to him -- and he to it.