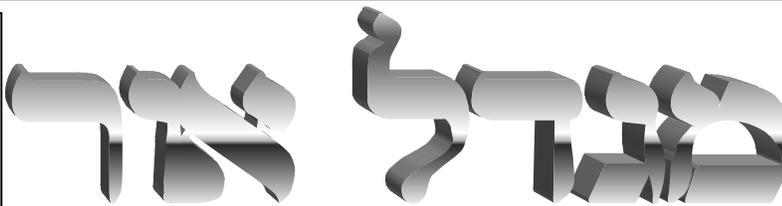


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:44 - הדלקת נרות
- 8:02 - שקיעה
- 8:28 - זק"ש מ"א
- 9:17 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 8:04 - שקיעה
- 8:51* - צאת הכוכבים
- 9:16 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

The Taamei HaMinhagim says that there is a custom to fast on Erev Rosh Chodesh because the moon became smaller. He does not elaborate. The Gemara in Chullin (60b) relates that originally, the sun and the moon were the same size.

The moon asked HaShem how two kings could share one crown. HaShem agreed, and told the moon to shrink itself. He then tried several things to console the moon but it didn't work. He therefore said that Klal Yisrael should bring a kapara for Him having made the moon smaller. The moon is at its smallest the day before it begins getting larger on Rosh Chodesh so this may be why the custom is to fast on Erev Rosh Chodesh, as part of the kapara.

When Rosh Chodesh is Sunday, we read the special haftarah of Machar Chodesh which took place on erev Rosh Chodesh and discusses the love of Yehonason and Dovid, how Yehonason saved his life, and promised that their children would forever be at peace.

Perhaps we do it because they were in a similar situation. Two kings were vying for the same crown. When Yehonason voluntarily made himself smaller so Dovid could rule, he effected a kapara of sorts and we remember this.

Unlike the moon which felt bad when it was ordered to be made smaller, Yehonason was happy to sacrifice his own honor for the honor of his beloved friend and did it of his own accord.

Thought of the week:

A true leader will go where he is needed even if no one follows.

”אלה קריאי העדה נשיאי מטות אבותם ראשי אלפי ישראל הם” (במדבר א:טז)

“These are the summoned ones of the congregation, princes of the tribes of their fathers, they are the heads of the thousands of Israel.”

As Sefer Bamidbar begins, HaShem tells Moshe to count the Jewish People. To begin this process, Moshe is commanded to summon the heads of the Tribes to assist him.

This posuk is an example of a kri/ksiv, where a word is written one way, but read another way. The word meaning “who are summoned” is pronounced ‘*kru’ei*,’ though it is written ‘*kri’ei*.’ This is part of the Mesorah, the tradition passed down from Moshe Rabbeinu through the generations. The word ‘*kru’ei*’ grammatically means, “were summoned,” while the written form, ‘*kri’ei*,’ would mean, “those who summon.”

Rashi explains that these men were called for all important matters, and the Ibn Ezra adds that the people would not take action until they had summoned these leaders and included them. The Avi Ezer, commenting on the Ibn Ezra, says that the fact that the people would do nothing until the elders summoned them can be explain in two ways, reflecting the kri/ksiv.

He says that when the elders called the people, they would gather and come to hear what they leaders had to say. [This would follow the way the verse is written, *kri’ei*.] Also, he continues, the people would not act on their own, but rather would consult with their leaders before taking action. [Thus, *kru’ei*, “who were summoned,” as it is read.]

From this verse and the Avi Ezer’s explanation, we can learn an important lesson about leaders and leadership.

One cannot expect to be the recipient of honor, to be granted deference and to be consulted for his opinion simply on the basis of knowledge or insight. Rather, a true leader, who will be called before action is taken, is one who motivates others, who calls to them and gathers them, impelling them forward to action. He is not afraid or unwilling to act on his own, and will teach by example.

This is the sign of greatness, to be a doer. This is why this lesson is taught specifically here, when the Jews are about to be counted. It is to teach us that if we want to be counted, we must make the most of our G-d-given abilities and do something with our lives. We cannot merely sit back and wait for others to call us. To truly count, we must be ready and willing to take action and be the people who call to others. Then we will earn their respect and honor, and be worthy of being called leaders in our own right.

Even in his last moments on earth, R’ Yisrael Salanter z”l spent his time thinking about the feelings of others. In his final illness, as he lay in bed in Koenigsberg, he had a man attending his needs. On the last day of his life, R’ Yisrael turned to this simple man and started talking to him about the fear people have to be alone with a dead body. R’ Yisrael told him that it is a really foolish fear since a dead person cannot do anything.

A few hours later R’ Yisrael was niftar and, lo and behold, there wasn’t anyone else around at the time, so the attendant was alone. It became clear to him that the strange conversation he had had with the tzaddik a few hours earlier was meant to dispel the fears that might engulf him later that day.

Surely, R’ Yisrael, who knew his time was near, was deep in thought about life and death, teshuvah and Torah. Yet, he had the presence of mind in his weakened condition to concern himself with the possible fear of another person.

– Revach.net