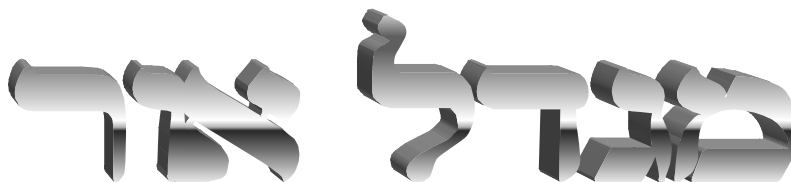


Get Migdal Ohr via e-mail to share with others by e-mailing info@jewishspeechwriter.com with "subscribe" in the subject.



לכות רפואה שלימה
 להילד אברהם ישעיהו בן מלכה רחל
 וחיים דוד בן לאה

May they be granted a full recovery from Heaven, amidst all the other cholim of Israel.

©2009 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:58 - פלג המנחה
- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:38 - זק"ש מ"א
- 9:14 - זק"ש גר"א
- 10:30 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:15 - צאת הכוכבים
- 9:45 - צאת 72

Times courtesy of MyZmanim.com

You Should קטן

Sometimes people become too attached to habit. We get accustomed to things and don't mind keeping the status quo. This can get dangerous, when we really should change, or just messy, like letting the hair grow wild. Kohanim were required to get haircuts every thirty days and the Kohan Gadol even more frequently. This reminds us that we must not be afraid to cut away the past if we wish to move forward into the future. Fittingly, the melacha we are up to is:

12 - Gozez / Shearing

The melacha of Gozez is the first in a group of thirteen Melachot that make up the essential steps in the processing of wool fabrics and garments. The cloth coverings of the Mishkan were made from wool, and the first step in the process was shearing it from the animal. The melacha consists of severing or uprooting any growing part of any creature, even if the creature is dead. The melacha truly only entails removing with an instrument such as clippers or scissors, but the Rabbis later included any type of hair removal. This melacha has a number of important implications, even for those of us who don't own sheep. **One may not comb their hair on Shabbos because a comb will definitely pull out hairs.** Instead, one may gently use a soft-bristle brush. Cutting or biting one's nails on Shabbat is also prohibited, and one may not pull off loose or dead skin.

Source: TorahTots.com / The 39 Melachos, by Rabbi David Ribiat

Thought of the week:

You can enjoy encouragement coming from outside, but you cannot need for it to come from outside.

"ויאמר ה' אל משה ואל אהרן יען לא האמנתם בי להקדישני לעיני בני ישראל..." (במדבר כ"א)

"HaShem said to Moshe and Aharon, 'Because you didn't believe in Me to sanctify Me in the eyes of the Children of Israel, therefore you will not bring this congregation into the land which I have given them.'"

The story of Moshe's hitting the rock instead of speaking to it is subject to myriad explanations and interpretations. He spoke to the rock first; he spoke to a different rock; he got angry; and so on. Had Moshe only spoken to the stone and it would have obeyed, Klal Yisrael would have taken a deeper lesson to serve HaShem willingly, not only after punishment. However, most of the discussion revolves around Moshe. What did Aharon do to merit the punishment of not going into Eretz Yisrael? How did he show a lack of faith in HaShem in this episode?

The Kli Yakar teaches that when HaShem told Moshe to take 'the stick,' and Moshe took it, 'from before HaShem,' this was not the usual staff that Moshe carried and used for miracles. Rather, this command referred to the staff of Aharon which had sprouted flowers, buds, and almonds at the time of Korach's quarrel to show that HaShem had chosen the tribe of Levi to serve Him. The intent was that just as this dry stick had produced water to nourish its miraculous blossoming, so should the dry stone produce water.

Then we find that Moshe and Aharon gathered everyone, spoke to a rock, and then Moshe took 'his' staff, and hit the rock twice, producing sufficient water for the populace. Now HaShem came and told them that they were to be punished for this act. The question is, what did Aharon do to deserve such a severe punishment? He didn't hit the rock; he didn't lash out at the Jewish People. Why then was he labeled a sinner with a lack of faith in HaShem?

In Parshas Shmini, Moshe called Aharon to serve in the Mishkan. Aharon had shied away because he felt he was unworthy, especially after his involvement in the Golden Calf. Moshe told him to come forward because this was the role he had been chosen to fill.

In Ki Sisa, when the people felt Moshe was late in coming down from Sinai, Aharon had not opposed them, thinking that if he did they would kill him and be deserving of even more punishment than they deserved for killing Chur. His attempts at delaying action on their part backfired and caused even more punishment to descend on Klal Yisrael.

Time after time, Aharon felt he was unworthy and chose to follow instead of lead. This wonderful attribute enabled him to create peace in relationships, but sometimes it was his undoing. When Aharon saw that Moshe took 'the stick,' Aharon's stick, the one that proved for all generations that he was chosen by HaShem, he should have recognized his own worth.

However, when Moshe began to get angry, and hit the rock, Aharon once again remained silent. Perhaps he could have interceded and kept Moshe from doing it. He could have had faith in himself as the chosen one of HaShem and reminded Moshe that they were to speak to the rock.

Instead, much like Moshe who had begged HaShem to send another agent who was worthier, incurring the wrath of the Al-mighty, Aharon did not protest. His sin was that he felt he was not great enough to fight for anything, even the honor of HaKadosh Baruch Hu.

Often we find ourselves making the same mistakes over and over. We know our weaknesses yet excuse them and fall into a rut, following the same pattern time after time. We must learn from Aharon to rise above our challenges and believe that we have the power to change and be changed. If we don't, the results may be disastrous.

The Chofetz Chaim often stressed the importance of bochurim learning Meseches Chulin and Yore Deah as well as learning how to shecht and pasken Shailos. Especially since the Jews were constantly forced from place to place, he felt it necessary for them to be able to serve as Rabbis and poskim.

One student came to him and asked "Rebbe, how shall I pasken? To have people depending on me for Kashrus is such a great burden. I might make mistakes. I am so afraid of this!" The Chofetz Chaim lovingly patted his hand and smiled.

"My child," he said, "who then should pasken, one who is not afraid to err?"