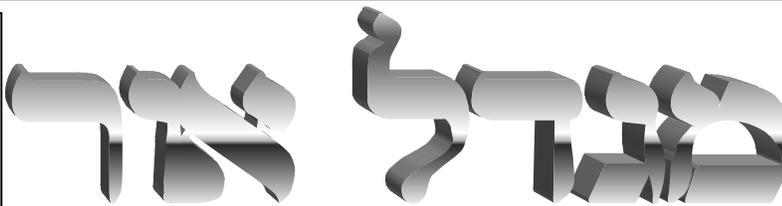


**It might as well be you.
Print, e-mail, and share
Migdal Ohr with friends
and family.
You'll be glad you did.
E-mail Subscribe to
info@JewishSpeechWriter.com**



Happy Birthday to two very important women in my life: My daughter, **Veeta Miriam**, upon turning 10, double digits for the first time, and my wonderful wife **Esther Toby**, turning 30, again. ☺
May the year ahead be filled with achievement and happiness!

©2013 – J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:08 - הדלקת נרות
- 8:21 - שקיעה
- 8:15 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:28 - שקיעה
- 9:18* - צאת הכוכבים
- 9:40 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

In all the commotion of Korach's attack on Moshe, we seldom stop to recognize just what Korach was proposing.

He didn't want to take Moshe's job; he wanted Aharon's. What is the difference between these two, and if he felt Moshe was an unfit leader, why would he want to be "second-in-command" to him?

Moshe was, for all intents and purposes, the king of the Jewish people. Like a Jewish king, he was responsible to ensure that the Jews kept the laws of the Torah and did G-d's will. Despite the honor a king receives, he is often merely a glorified policeman whose honor is not his own, but belongs to the people he represents.

Not so the Kohain Gadol. He is a spiritual dynamo, the one who guides the king and who is honored because of his own holiness. The Torah even requires other kohanim to give him money so he is richer than the rest of them. This is what appealed to Korach and fueled his fight.

He saw greatness in his future. He sensed his descendant Shmuel HaNavi, who would anoint kings and tell them when they erred. This is the kind of greatness he wanted to seize, so he went after Aharon's position.

Alas, he didn't understand that such greatness cannot be taken but must be earned or received as a Divine gift.

This mistake would make him fail and lead to his ultimate downfall - literally.

Thought of the week:

The true leader has no need to lead - he is content to merely point the way.

"...אל תפן אל מנחתם לא חמור מהם נשאתי ולא הרעתי את אחד מהם" (במדבר טז:טו)

"And Moshe said to HaShem, "Do not turn to their gift-offering. I have not taken a single donkey from them, nor have I wronged any one of them." (Numbers 16:15)

Accused of usurping authority and of appointing his brother, Aharon, as Kohain Gadol in an act of nepotism, Moshe is very distraught. Dasan and Aviram have also accused him of misleading the people, and taking them to a place of death instead of to the land which HaShem promised them. Moshe cries out to HaShem to help prove his case.

He asked HaShem not to accept the offering of those who maligned him. Rashi says this could refer to the incense which would be offered the next day, but also suggests that since Dasan and Aviram had a portion in the communal Korban Tamid, the twice-daily offerings, Moshe asked HaShem to leave their portion of it unburned.

The rationale Moshe gives is confusing. He says HaShem should do it because he did not take anything from them nor did he harm any of them. He could he have simply said, "They are evil, do not accept their offering," but he instead mentioned his own actions. What does the one have to do with the other?

They accused him of taking good for himself, and of bringing the Jews to a bad place, not where HaShem wanted them to go. Moshe knew how preposterous this was because one cannot take away that which is destined for another, nor can one harm another if it is not decreed in Heaven. He addressed both of these points in his plea.

"I have not taken a single donkey from them." Though Moshe could legitimately have purchased a donkey from the Jews' money, since he was acting on their behalf, he did not. He knew that by taking one from his own funds he would not end up with less than he was destined to get anyway. Therefore, he had no need to "expense" it at the risk of looking like he was enriching himself from the Jews' wealth.

When Moshe first went to Pharaoh, the slavery worsened. Moshe felt responsible, and asked G-d, "Why have You wronged this nation?" He thought it was because he was unworthy. HaShem assured him that they had not been wronged, for this was all part of His plan. Therefore, at this point, Moshe knew that he had NOT misled the Jews, and that this path was the only way they could have gone, as it was decreed from above.

Therefore, he asked HaShem, "Do not accept their offering." Let them see that one cannot seize closeness to G-d by force, and, perforce, I have not taken leadership for myself. Let them see that even if one proceeds in the proper direction by offering a korban, there is no guarantee that he will succeed in completing this effort and achieving the desired result." They would then realize the baselessness of their charges and also recognize the proper and virtuous behavior of Moshe Rabbeinu throughout his tenure at the helm of our people.

R' Moshe Feinstein z"l was once interviewed by a non-Jewish reporter. He explained to the fellow that Jewish leaders are not elected and not chosen by popular opinion. Rather, it is a coalescence of ability and reputation, along with a respect for the Torah one represents, which bring about universal acceptance.

"No one elected me," explained R' Moshe, the acknowledged Gadol HaDor, "nor did I campaign for this position.

One day, someone asked me a question and I answered it. Then someone else asked a question and I answered him too. After a while, word got around that I was a pretty good person to ask."