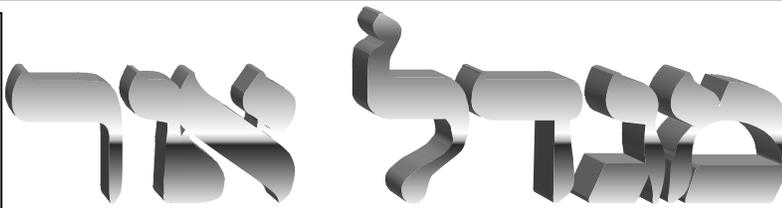


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לע"נ ז'נ דדicated
ליבא בת ר' ארי' זאב ע"ה
Mrs. Libby Gewirtz ob"m
Upon her first Yahrzeit. She had a special way of making everyone feel they were her favorite. We miss her.
תנצב"ה

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:15 - זק"ש מ"א
- 9:11 - זק"ש גר"א
- 10:26 - סוף זמן תפילה
- 8:32 - שקיעה
- 9:24* - צאת הכוכבים
- 9:45 - צאת 72

* Based on Emergence of 3 Stars

מולד תמוז - 6:06:12 PM Friday

Rosh Chodesh is Shabbos and Sunday
Times Courtesy of MyZmanim.com and EzrasTorah.org

Did You Know?

The Kli Yakar says the miracle of Aharon's staff blossoming was meant to teach us that HaShem does not judge things according to how Man sees them.

While we may look at a person and see no value, just a dried-out piece of wood, without the life-giving waters of Torah or wisdom, HaShem can make them blossom and show what was underneath all the time. Conversely, when we see someone who appears to be in full bloom, as Korach did, HaShem may show that there was really nothing beneath the surface.

Kli Yakar then connects the miracle of the staff to Aharon, mida k'neged mida. It flowered. The word "perach," flower, refers to the pirchei kehuna, the young priests who dwelled in the Mishkan and learned the avoda. The buds, "tzitz" refer to the Kohanim Gedolim who wore the special golden "tzitz" plate on their foreheads. Finally, it produced almonds, or "Shkaidim." This word, he says, is akin to "shkida," speed and devotion. He merited this to highlight that he ran quickly to end the plague and because Kohanim are zrizim, quick to do the will of G-d.

On a similar note, the Sefer Chasidim writes that no prayer ever goes to waste. HaShem keeps them in a special place, then takes them out and applies them when we need them most. We may not see the fruits immediately, but they are there and will emerge when G-d says they are ripe.

Thought of the week:

A leader takes more than his share of responsibility and blame, and less than his share of the credit.

המעט כי העליתנו מארץ זבת חלב ודבש להמתנו במדבר כי תשתרר עלינו גם השתרר. (במדבר טז:13)

"Isn't it enough that you took us up from a land flowing with milk and honey to die in the desert? Yet you seek to dominate us and even further dominate us?" (Num. 16:13)

Korach and his crew railed against Moshe's leadership role and claimed that he did it for his own purposes. Even though Korach himself wanted to lead for his own reasons, he argued that all Jews were holy and did not need Moshe to lord over them.

From the response of Dasan and Aviram here, as awful as it is, we learn the truth about what a leader is supposed to be. They pointed out that Moshe had made their lives worse by taking them out of a good situation into a bad one. They then spoke of his desire to lord over them and dominate them. The claims weren't true, but give us an understanding of true leadership.

The role of the leader is not to serve himself, but his people. He is working for them, and not the other way around. Moshe himself posed this question when he asked HaShem about the fact that since he had approached Pharaoh the situation of slavery had grown worse. He recognized that a leader's job is to protect his charges, not make them suffer for some ideal that he holds dear.

Korach didn't understand this. He said, "If a garment is made of techeiles (a bluish wool), does it need tzitzis (including the blue thread as Halacha requires)?" It was his way of saying that the Jews were all holy and didn't need Moshe to rule over them. He missed the point that the tzitzis are a requirement due to the prominence of the garment. If it was not of proper size, the strings would not be necessary. It is precisely because of the garment's importance that the strings must be included.

Korach argued that the Jews could interact with G-d on their own, and didn't need Moshe above them. Moshe responded that on the contrary, his role as leader was to serve and uplift the Jewish People. While Korach complained that Moshe gave his brother Aharon a great gift of prestige by making him Kohain Gadol, that is only because Korach looked at it from the perspective of one seeking self-aggrandizement and projected his selfishness onto them.

In truth, Aharon, as Kohain Gadol, also became a servant of the people, with a great responsibility for their physical and spiritual wellbeing. It was not a gracious gift, but a serious charge of responsibility.

All leaders must ask themselves if they have the right motivation for leading, and the right understanding of their responsibility. We must take a cue from Moshe, whose humility enabled him to see the greatness of others, and therefore be better able to care for them.

*One of the most famous prophets was Eliyahu HaNavi, who stood up to the priests of Baal on Har Carmel and held back the rains when King Achav permeated his land with idolatry. Fleeing from Queen Jezebel, Eliyahu followed an angel's guidance and made a forty-day journey to Mount Horeb, which is Mt. Sinai, and G-d asked him what he was doing there. He replied that the Jews had abandoned HaShem and he alone remained faithful.**

HaShem responded that the Jews will not respond to force, but to softness, and again asked why Eliyahu was there. Eliyahu repeated that he alone remained faithful. At that point, HaShem told him to go anoint several people, including Elisha to be his successor as prophet.

Why? Because Eliyahu was no longer defending the Jewish people, but criticizing and denouncing them, he had ceased to be of use to HaShem. HaShem wants a leader who will defend the Jews and judge them favorably. When one cannot do that, he is unfit to lead.

Perhaps that is why G-d wanted him to go there, to Sinai, so he might take a lesson from the leadership of Moshe, who never gave up on defending Klal Yisrael until the day he died.

*Some say Eliyahu attends each Bris Mila and Seder to be proven wrong that all Jews have abandoned HaShem. No matter how far they stray from G-d, these are things that nearly every Jew still clings to and maintains.