

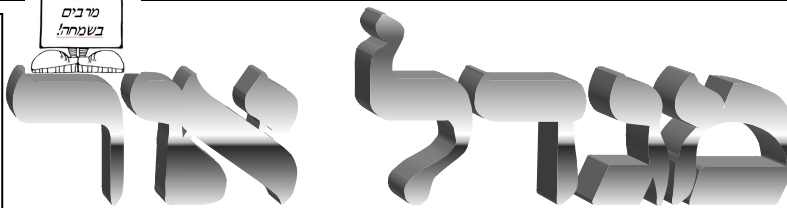


לע"נ ליבא בת ר' ישראל ניסן ע"ה ורבקה בריין בת החבר ר' אלעזר ע"ה  
ויבדלח"ט לזכות רפואה שלימה למרים בת רחל  
ברכה טובה בת ח' סערל ויצחק אייזק בן לאה

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This issue and the Torah learned through it should be a zechus for **Peretz Yehuda ben Mirel** and his family. *May he be returned to his family in good health.*

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 6:51 - הדלקת נרות
- 7:09 - שקיעה
- 9:18 - זק"ש מ"א
- 9:59 - זק"ש גר"א
- 11:01 - סוף זמן תפילה
- 7:10 - שקיעה
- 7:52\* - צאת הכוכבים
- 8:23 - צאת 72

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

**Did You Know?**

The Chofetz Chaim heard that a bocher was caught smoking on Shabbos and asked to speak to him. The boy was afraid of what the Chofetz Chaim would say to him, and he was prepared for a lengthy rebuke with a lot of angry yelling. Nobody heard what the Chofetz Chaim said to him, but that boy was never mechalleh Shabbos again.

Years later, he revealed what took place. "I was prepared to be yelled at, but that didn't happen. Instead, the Chofetz Chaim sat me next to him at his table. He grasped my hands in his and held them firmly and said one word, "Shabbos." He repeated that word again and again as tears began streaming down his face. 'Shabbos!' he sighed, 'Shabbos.'"

"Had I tried to remove my hands I would not have been able to for I felt paralyzed. One of his holy tears fell onto my hand and I could feel the searing heat of the tzaddik's concern for me and the Holy Shabbos."

Absent-mindedly rubbing his hand, the man continued, "I can still feel the burning of that tear on my hand. It was at that moment I vowed never again to hurt this tzaddik by desecrating the Shabbos. It is too holy, and apparently, the sage of Radin felt that I was too holy as well."

Parshas Parah represents a chance for new beginnings for all of us. As we clean for Pesach, we can clean up our acts as well and reconnect with G-d.

**Thought of the week:**

**Never assume the other person "understands" that you have a relationship.**

**"ויאמר אל אהרן קח לך עגל בן בקר לחטאת..."** (ויקרא ט:ב)

**"And he said to Aharon: take for yourself a calf, young male of cattle as a sin-offering..."** (Leviticus 9:2)

As Aharon began his role of Kohain Gadol, he was called to the Mishkan, where Moshe had served as the High Priest for the first week, and Moshe gave him instructions. He was told to bring a calf for a sin-offering korban. This is strange because an anointed Kohain who sinned would bring a cow, not a calf, and an individual who sinned would bring a goat, not cattle.

Rashi comments that HaShem commanded Aharon to bring a calf to let him know that HaShem had forgiven him for his role in making the Golden Calf. Typically one who does something intentionally is not allowed to bring a sin-offering, but the meforshim explain that Aharon was considered unintentional in this instance.

While he was guilty for his actions which physically led to the idolatry, it was considered an unintentional act because he never intended for it to become an Avoda Zara, an idol. Additionally, he didn't form the idol, but rather after he threw the gold into the fire, the calf was formed through black magic performed by one of the worshipers.

What we find in this command is a striking lesson for all Mankind. Aharon was chosen for this prestigious honor, to be the greatest of the Kohanim, performing the most exalted services in the house of G-d. Despite the fact that there was honor and prestige linked to it, HaShem recognized that Aharon was still working for Him.

Therefore, before asking Aharon for anything, HaShem made sure that Aharon knew just how loved he was by G-d. By commanding him to bring a calf, a symbol of the previous sin, HaShem declared that there was no blemish of that previous sin coming between them. Aharon could now come to serve in the Mishkan with a full heart, knowing that each act of his was being done for One who loved him, not for one who merely made demands.

When we look at others, we must ask ourselves if we see them as individuals with hearts and feelings or simply as automatons whose purpose is to fulfill our will. Do we consider how they will react when we ask for things or whether we have a relationship which has earned us the right to ask?

HaShem here taught us that before we ask anyone for anything, even if they are subordinate to us, and even if they will benefit from listening to us, we must ensure there is a positive relationship between us. As employers, parents, spouses, or teachers, we cannot take for granted the ability to request that others do as we say.

The first, most important, thing is to cultivate the relationship, so their service is not work, but a labor of love.

*R' Binyomin Lifton, who served as a rebbi in Yeshiva of Central Queens for many years, retold the story of his "farther" to join R' Shimon Shkop's yeshiva in Grodno. He prepared a "shtikel Torah," a Torah discourse, to repeat to the Rosh Yeshiva to show his aptitude. After a grueling journey of several days, the boy arrived and was startled to be greeted by none other than R' Shimon Shkop himself. He was prepared to say his shtikel Torah when R' Shimon stopped him.*

*"I have two questions for you," said the sage. The teen was frightened as he wondered what he would be asked. He hadn't known he would be tested on something he hadn't prepared.*

*"When was the last time you ate a proper meal?" he asked, "and when was the last time you slept in a bed?" R' Shimon then took him home, fed him, and gave him a place to sleep.*

*R' Binyomim survived the Holocaust and many other sorrows and said, "What kept my Judaism alive all those years were those two questions that R' Shimon asked me as my entrance exam for the Grodna Yeshiva."*