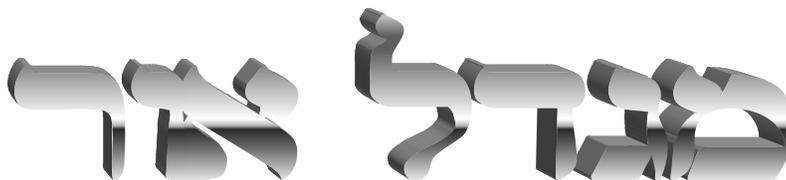


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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 614 - פלג המנחה
- 7:20 - הדלקת נרות
- 7:38 - שקיעה
- 8:58 - זק"ש מ"א
- 9:34 - זק"ש גר"א
- 10:41 - סוף זמן תפילה
- 7:40 - שקיעה
- 8:22 - צאת הכוכבים
- 8:52 - צאת 72

מולד אייר - Friday 7:07:02 PM

Times courtesy of MyZmanim.com and EzrasTorah.org

**You Should Know**

It is interesting to note that during the times of King Achav, when idol worship, the worst sin imaginable, was widespread, Klal Yisrael won all of its wars against every nation. When Shaul was King, however, the children of Israel lost many wars though they were on an extremely high level when it came to Torah learning. It is said that the children in his generation were able to give forty-eight explanations on each posuk in Tanach.

If the children were able to do this, can you imagine what the adults knew? They were not guilty of idolatry. So how could it be that B'nai Yisrael was zocheh to win the wars under Achav but not under Shaul?

The answer is that the generation of King Achav never spoke Lashon Hara. We learn this from the fact that Ovadia kept 100 prophets alive against the king's orders, and nobody told Achav of this. But how does that merit them winning every battle?

HaKadosh Boruch Hu works 'midda k'neged midda -- measure for measure.' As you act, so does He treat you.

If you do not speak Lashon hara, Satan, the evil prosecutor will be unable to say anything evil about you. Thus, you will never be deserving of punishment for you will never have been tried!

During this time of Sefiras Ha'Omer, when the students of R' Akiva died for not honoring each other, let us make a concerted effort to guard our tongues and say only good things about each other.

**Thought of the week:**

**The bad news is: time flies.**

**The good news is: you're the pilot.**

**"ויאמר משה אל אהרן הוא אשר דבר ה' לאמר בקרבי אקדש ועל פני כל העם אכבד וידם אהרן"**  
**"Moshe said to Aharon "It is as HaShem spoke, saying: 'through those that are near me I shall be sanctified, and in the presence of the entire people I will be glorified,'"**  
**and Aharon was silent."**

In this Parsha, we read the famous story of Nadav and Avihu, the two sons of Aharon the Kohain, who bring an unauthorized fire on the mizbe'ach and are immediately struck down. Chazal offer many opinions as to what their actual sin was, but whatever it was, HaShem's judgment seems swift in coming.

Also in this posuk is Aharon's lauded silence, when he neither questioned nor complained about the Divine judgment. For this he merited having a "private audience" with the Shechina, and only he received a Divine communication regarding the prohibition of a Kohain who had drunk wine to perform the avoda. The Sipurno says Aharon was able to be quiet because of the sanctification of HaShem's name caused by their deaths. Presumably, this is because it was shown that people who violate HaShem's will are punished and they will understand that if such lofty people as Nadav and Avihu were punished for their failings, how much more so sinners on a lower level; but there is more.

Rashi quotes the Toras Kohanim which relates the conversation between Moshe and Aharon in which Moshe said that he knew HaShem planned to make an example of how holy the Mishkan was by punishing a great person so the masses would learn to respect it. He said, "I thought it would happen either to you or me, but now that I see it was through your sons, I realize that they were greater than you or I."

This highlights the unparalleled humility of Moshe. Chazal clearly offer several different possibilities of grievous sins of which Nadav and Avihu were guilty, yet Moshe does not focus on this. Instead, he looks at G-d's retribution and marvels at the righteousness of his nephews. He does not condemn; on the contrary, he lauds Aharon's sons. "Were they not more holy and honored before G-d than you or I, they would not have perished."

In this statement, Moshe exhibits his uncanny ability to subjugate his own reason and understanding to that of HaKadosh Baruch Hu, as well as see the good in HaShem's creatures. He does not identify Nadav and Avihu as sinners and tell Aharon that HaShem's punishment was just. Rather, he infers from their death that they were even greater than he had imagined and that is his focus.

It is from this act that Aharon took his lesson not to question or comment on HaShem's actions for he understood that there is much that we as humans don't comprehend or see. His silence was born not of solemn acceptance, but of a clear understanding and a joyful awareness that the Al-mighty does everything with a purpose and that there was good to be seen everywhere. For this, he deserved to be rewarded.

*Since he never wrote on Chol HaMoed, R' Dovid Finkel was surprised when R' Isser Zalman Meltzer asked for a pen and paper one Sukkos. Having been assured that it was a matter of life-and-death, he was even more surprised when R' Isser Zalman just scribbled a few words and put the paper in his pocket.*

*R' Isser Zalman explained. "On Yom Tov many people come to visit me. I have the ability to see shortcomings in them just by sight. However, they trouble themselves to come and see me, so how can I think poorly of them? Therefore, I wrote the posuk from Mishlei, ועפעפיך יישרו נגדך, "עיניך לנכה יביטו, - 'Let your eyes look right on, and let your eyelids look straight before you' to remind myself that when I look at them, I should only see my own inconsistencies. That is why I so desperately needed that scrap of paper. For me, it is life-and-death.*