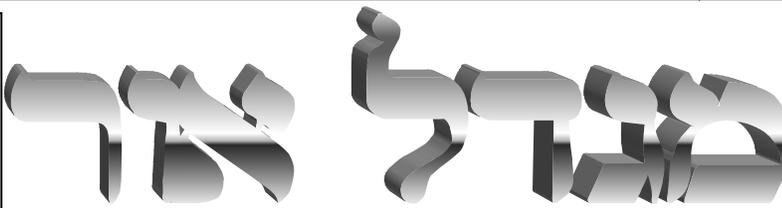


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Mazel Tov to
Rabbi and Mrs. Hillel Love
of Richmond Hill on the occasion
of **Eliyahu's Bar Mitzvah.**
*May you have much Yiddishe
Nachas from him and all your
children.*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:24 - הדלקת נרות
- 7:42 - שקיעה
- 8:55 - זק"ש מ"א
- 9:31 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 7:43 - שקיעה
- 8:27* - צאת הכוכבים
- 8:56 - צאת 72

* Based on Emergence of 3 Stars

Shabbos 10:17:03 AM - מולד אייר -
Rosh Chodesh is Sunday and Monday
Times courtesy of MyZmanim.com and
EzrasTorah.org

Did You 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:

A man nearly always has two reasons for doing anything: a good reason and the real reason.

"Moshe heard and he approved."

"וישמע משה וייטב בעיניו." (ויקרא י"ב)

A simple reading of the pesukim here would lead one to believe that Moshe lashed out at Elazar and Itamar because they did not listen to him and follow his instructions regarding the korbanos in the Mishkan. However, we are not dealing with simple people here. We are dealing with the greatest men in history and we must delve deeper to find the truth.

Aharon's two sons, Nadav and Avihu, had just died by a Divine fire. Their brothers and father were in a stage of mourning called Aninus, a state of limbo prior to burial where many mitzvos do not apply to the mourner. Moshe had told Elazar and Itamar to proceed with the offering of the korbanos anyway, but now they did not eat from the sin-offering, and Moshe was upset.

Aharon stepped in and spoke in their defense. He said, "It was not they, but I, who offered the korban (the halacha is that a Kohain Gadol may perform the Avoda as an Onain,) but had I eaten from it, would HaShem have approved?"

Aharon's reasoning here was that though they could partake of the offerings of the day that were part of the inauguration, an Onain could not partake of korbanos which would be in effect for generations. Hearing this response, Moshe was satisfied. Rashi tells us that Moshe was not ashamed to admit he had not heard this halacha, and in fact, Chazal tell us that Moshe announced Aharon's victory throughout the camp of the Jewish People.

Had Moshe been upset on a personal level, he would have told Aharon that it was not his place to make that decision without asking. He might have told Elazar and Itamar that he, not Aharon, was the "poseik hador," the final arbiter of all Torah law. But that's not what happened.

The Ohr HaChaim says that Moshe himself had been unsure of the appropriate action, and had directed them to serve according to one side of the debate. When they didn't listen, he was upset because he feared it had been done without proper attention to the halacha. When he heard that it had been based on a solid halachic footing, he was appeased, and in fact, HaShem then told came to Moshe and told him this halacha.

We see this was not a personal vendetta, but one purely for the sake of Heaven. There are more clues to this from which we can learn much about how to behave. First of all, the Torah tells us, "Moshe heard." When a person is angry because he feels he has been slighted, he doesn't generally listen to any defense. Full of righteous indignation, he will continue to vent his wrath on the unlucky victim. Moshe was concerned for HaShem's glory and, not being blinded by his ego, was willing to hear if there was some valid reason that this was done for His sake.

When Aharon explained his rationale, Moshe was pleased because HaShem's honor had not been slighted. We should also note that when Moshe asked Elazar and Itamar why they had not eaten the korban, he offered a plausible excuse at the same time.

We can learn from Moshe that we, too, should be concerned about the sake of Heaven, not our own sakes; that we should be willing to listen and not be afraid to be wrong, and that by giving others the benefit of the doubt we will bring glory to HaShem's name – AND our own.

Flying to Israel one day, Joe noticed a fellow Jew on the flight who appeared to be observant. The traveler did not greet Joe or even make eye contact. Joe felt this was rude, but it got worse.

During the meal, the other passenger didn't even make a bracha as he ate and drank. When a minyan davened, the other Jew took a nap. Joe was incensed. How could this person dress to appear to the world like a frum Jew when he didn't daven or even make brachos on his food?! Joe tried to put it out of his mind for the rest of the flight but the hypocrisy of it infuriated him.

When the plane landed, Joe saw the "faker" met by a group of people who had been waiting for him and the coffin of his mother, which he had been accompanying to burial in Israel. Only then did Joe realize that this man was an "onain," who is prohibited from performing mitzvos or even making a bracha until after his relative is buried. It dawned on him that he did not judge the other man favorably. In truth, he realized, he was the one who was faking it; dressing like an observant Jew, but not acting like one at all.