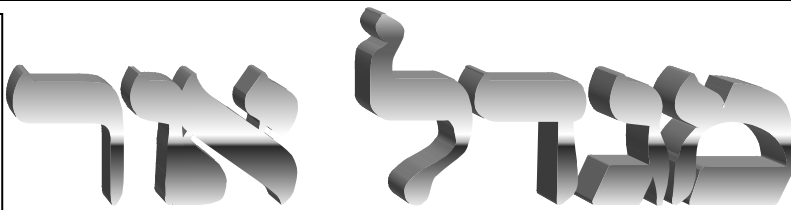


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A publication dedicated to Harbotzas Torah

**Zmanim for שבת ו"ט**  
Wesley Hills, NY

- 6:52 - הדלקת נרות
- 7:10 - שקיעה
- 9:17 - זק"ש מ"א
- 9:58 - זק"ש גר"א
- 11:00 - סוף זמן תפילה
- 7:12 - שקיעה
- 7:53\* - צאת הכוכבים
- 8:24 - צאת 72
- 10:31 - סוף זמן אכילת חמץ
- 11:46 - סוף זמן ביעור חמץ
- 6:56 - הדלקת נרות פסח
- 7:14 - שקיעה
- 1:02 - חצות
- 9:14 - זק"ש מ"א
- 9:55 - זק"ש גר"א
- after 7:57 - הדלקת נרות יום ב'
- 7:30 - שקיעה
- 8:12 - צאת הכוכבים
- 8:42 - צאת 72

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

**Did You Know?**

At the Seder, we say that one is obligated to see himself as if he had just left Egypt. The truth is, this is not something that only comes around once a year.

The Mishna Berura (51:17) quotes the Zohar which says that when saying Az Yashir each morning, one should do so with great joy and imagine that he is crossing the Red Sea that very moment. He continues that one who does so will have all his sins forgiven.

Though he doesn't explain why this is the case, perhaps we can conjecture that when a person imagines himself in the moment, as the recipient of G-d's great beneficence, he creates a bond of love between them, when one would certainly not wish to do anything to displease his beloved.

This is a form of Teshuva m'ahava, repentance from love, in which all one's sins transform into mitzvos, for as much as he has fallen, that much more did he rise to come back to HaShem.

**Thought of the week:**  
**If you're going through Hell — keep going.** — Winston Churchill

**"זאת תורת העלה הוא עלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו" (ויקרא:הב)**

**This is the law of the elevation offering, it is the elevation-offering on the firewood on the altar all night until the morning and the altar's fire was lit by it... (Lev. 6:2)**

This posuk describes the law of the Korban Olah, (meaning "to go up,") so called because all of it is offered up on the mizbei'ach and is entirely consumed. No part of it is eaten by people, though its skin was not burnt, but instead given to the Kohanim. The most frequent of this offering type was the Tamid, the twice-daily sacrifice. It was also brought by several categories of people after their purification, such as a nazir, leper, or a woman who had given birth.

On a homiletic level, we can learn a great lesson about Man's journey through life. The word "olah" can be explained to mean, "one who is rising." So, from this posuk, we can learn how someone is able to grow and rise in his level of understanding and spirituality.

The Olah remained ablaze the entire night upon the altar. In Jewish tradition, night is a frequent euphemism for dark periods in our lives when there are challenges, troubles, and we feel helpless or lost. This darkness and suffering facilitates growth.

The korban remained on the altar throughout the night, until the morning. The morning represents a cessation of the problems, and enlightenment about why the darkness occurred. Part of growth is understanding that though there is a great period of darkness, it is followed by a light at the end of the tunnel.

The last phrase, "the altar's fire was lit by it," can also be translated, "and the altar's fire burned within him." The prerequisite for growth from troubles is that one must fully believe that this is an exercise meant to strengthen him, not a sign that he has been forsaken. His soul must remain ablaze with love for HaShem and seek out the lessons in his troubles.

When a person goes through difficulties, but understands that there is a reason and a purpose in them, and seeks out closeness to G-d more than ever, that is the law of the Olah – that is the one who will succeed in rising high and growing.

Indeed, the Jews suffered terribly in Egypt, but Chazal say the slavery was a smelting pot, a means of burning off our impurities, and at the end, we were rocketed to holiness, and able to accept the Torah. This lesson is key at this time of the year because knowledge like this enables us to rise above any current pain, and it truly sets us free.

**"...ויאמר אלהים משכו וקחו לכם צאן למשפחתיכם ושחטו הפסח" (שמות:יב:כא)**

**And [Moshe] said to them, "Draw forth and take for yourselves one of the flock for your families and slaughter the Pesach offering." (Exodus 12:21)**

Draw forth and take seem to be redundant, so Rashi differentiates between people who have sheep and those who must buy them. However, the word 'mishchu,' meaning draw, can also refer to pulling back or drawing away from something. In this case, the Jews were drawing away from idol worship, yet at the same time, taking the very same lamb as a sacrifice for G-d.

One of the miracles of Pesach was the ability for the Jews who had sunk so low to suddenly slingshot to great heights and use the same medium to do it. What had been a stumbling block yesterday was a ladder today. (As we mentioned previously, the Zodiacal sheep which had portended good for the Egyptians, was now changed to bode well for the Jews.)

The lesson is that things are not necessarily inherently evil. We can put anything to use for evil, and we can put the same thing to use for good. The difference is in our intent and desire.

R' Avigdor Miller z"l, known for his unique perspective on the world, once posed the well-known query: "Is the glass half-full or half-empty?" The standard answer is that the optimist says it's half-full while the pessimist, focusing on the negative, says it's half empty.

"It's neither!" retorted the gadol. "It's completely full – half with water, half with air. Air is a wonderful thing! It is to be appreciated, not ignored."