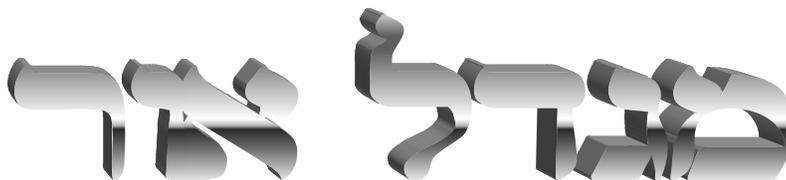


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Mazel tov to Deena Kizelnick and Josh Weisfeld on your engagement. May you build a Bayis Ne'eman B'Florida and bring yiddishe nachas to your family and HaShem. Sponsor an issue of Migdal Ohr for \$36. Info@jewishspeechwriter.com

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

6:26 -	פלג המנחה
7:35 -	הדלקת נרות
7:53 -	שקיעה
8:47 -	זק"ש מ"א
9:23 -	זק"ש גר"א
10:33 -	סוף זמן תפילה
7:55 -	שקיעה
8:37 -	צאת הכוכבים
9:07 -	צאת 72

Times courtesy of MyZmanim.com

You Should Know

On Pesach, the Jews were taken out of Egypt at the 49th level of impurity, so that fifty days later they could receive the Torah, at which time they were at the highest levels of purity of which Man is capable. On the second day of Pesach, the korban Omer was brought. It consisted of barley, which is animal fodder, and of course, was not allowed to become chametz. On Shavuos, fifty days later, we bring the korban of the *shtei halechem*, the two breads, which came from fine wheat flour, and uncharacteristically, were leavened! This highlights the ability and necessity of Man to grow and rise through the acquisition of and existence according to Torah. The time of Sefira is especially auspicious for this growth and this opportunity should be taken advantage of.

Appropriately, the next in our listing of the *melachos of Shabbos* is:

Dush - Threshing

The fifth of the 39 *melachos* is Disha, or threshing. Its purpose is to separate kernels of grain from their husks and it has been expanded to include the removal of any unwanted item (known as 'oche!') from its unwanted natural container (known as 'pesoles'). This has ramifications in terms of a subcategory of disha, namely *s'chita*, or squeezing.

One is not permitted to squeeze the juice out of a fruit on Shabbos. However, there are a few legitimate ways to remove the juice from the fruit: One may suck out the juice, as it is a *shinuy*, or change, from the usual manner of squeezing out juice. One may also squeeze juice out purely for the intention of improving the taste of the fruit, even if you keep the juice, and you may squeeze the juice straight onto a solid that will absorb it.

Source: Torahtots.com / The 39 *Melachos*, by Rabbi David Ribiat

Thought of the week:

The best use of life is to spend it for something that will outlast it.

"ואל פתח אהל מועד לא הביאו להקריב קרבן לה' לפני משכן ה' דם יחשב לאיש ההוא..."

"...and to the entrance of the Tent of Meeting he did not bring it so that it may be brought as an offering to HaShem, before the Mishkan of HaShem; it shall be considered for that person as blood, he has spilled blood, and that person shall be cut off from among his people."

The Torah here places tremendous emphasis on the severity of taking an animal intended for a korban and slaughtering it outside of the proper place in the Mishkan or Bais haMikdash. Shechita ba'chutz, outside slaughter, is compared to bloodshed and murder.

The commentaries explain that when the world was created, Man was forbidden to eat animals. When the world was to be destroyed in the Flood, and the animals were saved due to Noah's righteousness, he earned the right to eat animals and put them to use for Mankind's needs. This fellow, however, by violating the rules of sacrifices, had no legitimate right to slaughter the animal and it reverted to its previous prohibited state, so it is called bloodshed (though there is no death penalty as there would be for killing a human being.)

Still, what is so wrong here that it must be described so harshly? Let the Torah call it murder for someone to hunt animals for sport or cause other purposeless harm. The answer is that this sin is more egregious than others in some way, and its treatment teaches us a valuable lesson.

This parsha comes right after the parsha discussing the Yom Kippur service. This is significant because there is a parallel here which illuminates what is so bad about slaughtering a korban outside of its designated spot, more so than just killing an animal for no reason.

This animal was slated to be a sacrifice, elevated on the altar and sanctified to G-d. Instead, because the Torah's protocols for its handling were violated, it was ruined and cannot be used. This is like bloodshed because it is the destruction of potential, which is why the juxtaposition to Yom Kippur is so appropriate. (*Hash'chasas zera* is so wicked for the same reason.)

On Yom Kippur we atone for our sins, for not living up to the standards HaShem set for us; for wasting our potential. We cast a goat from a cliff to a gory death as a symbol of our own guilt. This is not bloodshed against the animal as the dashing against the rocks is its shechita. It is fulfilling its purpose by reminding us of our failings and helping to bring about repentance.

The animal in our *pseukim* was set aside, elevated in holiness, to be a sacrifice. One who disrupts that kedusha by slaughtering it outside has detracted from the possible holiness in the world and this is tantamount to murder. Therefore, the Torah further states that one who does this will receive 'kareis;' he will be "cut off from his people." Rashi says that his children shall be cut off, meaning they will die young, and his days are cut off, that he too shall die prematurely.

Shortly after this we are adjured to repudiate the practices of Egypt, and reject the influences of the nations around us. We are, instead, directed to follow the mitzvos, and to guard and carry out the judgments and decrees of HaShem so that we may live. Failure to fulfill the Torah is a negation of the holiness that we can each achieve and is likened to death.

At this time of the Omer, when we count *up* the days to Shavuos, assigning growth and added holiness to each day, let us make the determination to use each day to its fullest, filling our time with spirituality and mitzvos, and not letting a single one "die" by being wasted.

When the Sfas Emes passed away, his son, the Imrei Emes, said, "Baruch HaShem my father merited such 'arichas yomim'." Someone who heard this remark was surprised by it and asked, "How can you say he had "length of days"? He only lived to be fifty-seven years old."

"That is true," replied the sage, "but I didn't say he had long years, for he did indeed have few years. However, he did have length of days, for each day was long and full of kedusha, Torah and Mitzvos. That is what I classify as true 'arichas yomim' – long days."