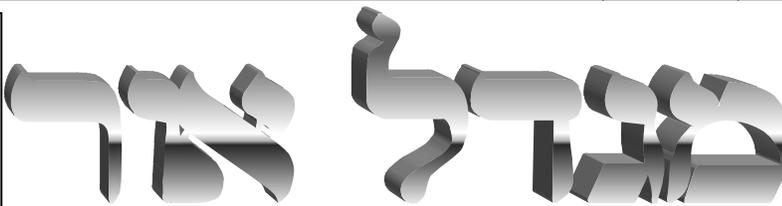


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:38 - הדלקת נרות
- 7:56 - שקיעה
- 8:44 - זק"ש מ"א
- 9:20 - זק"ש גר"א
- 10:31 - סוף זמן תפילה
- 7:58 - שקיעה
- 8:44* - צאת הכוכבים
- 9:10 - צאת 72

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

Did You Know?

If you ask most people, "Where does the Torah tell us not to steal?" they will tell you it is one of the Ten Commandments. This is actually inaccurate.

In the Aseres haDibros, the phrase, "Lo Tignov," most often translated as, "Thou shalt not steal" is actually a reference to kidnaping, a capital offense.

The true source for the prohibition of stealing money or property is in Parshas Kedoshim, 19:11, where "Thou shalt not steal" is accompanied by "Thou shalt not deal falsely" and "Thou shalt not lie" to each other.

The two verses before this discuss that when one harvests his field, he must leave one part over for the poor and the stranger. What is the connection?

The answer is that people don't plan to steal or cheat. However, when it comes to what they've grown in their fields, they feel that they worked for it and they have a "right" to it. They may balk at leaving it for the poor.

When one gets that attitude, forgetting that everything comes from HaShem, he may come to rationalize in other situations that something is "rightfully" his, and do things to retain or acquire things that actually belong to others.

One thing leads to another and if one is not giving, generous, and understanding that whatever he has is a gift from G-d, he may well come to deny others what is coming to them, thereby stealing or dealing falsely with others.

Thought of the week:

Our scientific power has outrun our spiritual power. We have guided missiles and misguided men.

וידבר ה' אל משה אחרי מות שני בני אהרן בקרבתם לפני ה' וימתו... בזאת יבא אהרן (ויקרא טז:ג)

"And G-d spoke to Moshe after the death of Aharon's two sons when they came close before HaShem and died... With this shall Aharon enter..."

Chazal tell us that Aharon needed to be warned not to enter the Kodosh HaKadashim at any time in this fashion so he would not die as did his sons. He was only to enter it on Yom Kippur, while following a strict protocol. Further, by way of a parable, R' Elazar ben Azarya says it is comparable to a doctor telling someone, "You must follow these orders, lest you die like so-and-so." It has more impact because of the concrete fate of another.

The question is why it had to be done now. The two sons of Aharon died on the first of Nisan, on the day the Mishkan was inaugurated. Yom Kippur, in Tishrei, was over six months away, and Aharon would have no need to enter the Holy of Holies to perform the service yet, so why not wait until the pain and shock had worn off?

The simple answer is that Aharon needed to be warned now, and informed that he could only enter the Holy of Holies on Yom Kippur, so he would not enter it any time previously. Of course, since Aharon waited for instruction, and did not assume he could initiate any aspects of the Avoda himself, it is unlikely that he would have done so.

Also, the impact referred to by R' Elazar ben Azarya would be lessened by a delay, but again, Aharon himself did not need additional urging to remain faithful in his service, so why not wait a bit, until Aharon was not upset over the death of his sons, as the Mishna in Avos tells us, "Do not pacify your friend at the time of anger"?

The answer is that it was essential for this lesson to be taught on the very day that Nadav and Avihu died. Chazal tell us that they died because they sinned, and there are numerous different opinions as to what the sin was. Those who witnessed it, however, saw Nadav and Avihu only as the righteous people they were, and were not aware of the sin. Therefore, it was possible for them to come to the conclusion that the Mishkan was dangerous and the Holy of Holies was a place of death. Now was the time for HaShem to dispel this myth.

The Mishkan, and the kedusha it engendered, are key for the survival of Klal Yisrael. The laws of the Torah are made "so you shall live by them." However, that does not mean that you can do whatever you want and there will be no consequences. The world must be used properly or else tragedy may strike. The Mishkan was the seat of atonement, but if one went there improperly prepared, death would automatically occur.

Fire is the most creative force in nature, without which nothing can be made, but if one mishandles it, he will be burned or worse. We are warned about marriage to close family, and if one disobeys the Torah and marries relatives, birth defects and mutations occur not because HaShem is vengeful but because that is the nature of the world.

Therefore, on the very day that Nadav and Avihu died, it was imperative to teach that their deaths were not accidental or because the Mishkan was "evil," but rather because everything can be used for either good or bad. The lesson is that when things are used not in accordance with the Torah, and people choose to make their decisions based on their own perceptions or feelings, disaster can strike and leave destruction in its wake. However, when we use the things we have as G-d intended, we will merit life and joy in this world and the next.

Before R' Yisrael Meir HaKohen z"l wrote his seforim, Chofetz Chaim and Shmiras HaLashon, the laws of lashon hara, gossip, and slander were largely uncodified. When he compiled the laws in one place, it brought the destructive nature of evil speech to the fore.

People complained to him, "Since you wrote these books, we can't talk anymore!"

"On the contrary," replied the Chofetz Chaim, "Before I wrote the seforim you had to keep your mouths closed for fear of stumbling in this grievous sin. Now that you know what is prohibited and what is allowed, you can use your mouths for much good!"