

Get Migdal Ohr via e-mail to share with others by e-mailing info@jewishspeechwriter.com with "subscribe" in the subject.



Have a special occasion like a bar or bat mitzvah, graduation or sheva brachos coming up? Blow everyone away with a custom speech that puts the spotlight on you!

www.JewishSpeechWriter.com
Sponsor an issue of Migdal Ohr for \$36.

©2009 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:31 - פלג המנחה
- 7:42 - הדלקת נרות
- 8:00 - שקיעה
- 8:42 - זק"ש מ"א
- 9:18 - זק"ש גר"א
- 10:30 - סוף זמן תפילה
- 8:02 - שקיעה
- 8:44 - צאת הכוכבים
- 9:14 - צאת 72

Times courtesy of MyZmanim.com

You Should Know

As the days get longer, it is very easy to miss the time of Krias Shema, especially on Shabbos when davening usually starts later than during the week.

The Gr"א says one should be careful to say Krias Shema with the brachos during zman krias shema, as opposed to saying it alone beforehand and then davening before zman tefillah, because you get Krias Shema with the brachos and smichas geulah l'tefillah. Rav Moshe Shternbuch writes (Teshuvos V'hanhagos) that if one says Krias Shema as part of *'olam yehei adam* he has "said Krias Shema with a bracha" [though not birchas Krias Shema.] **Therefore, one should try to daven with a minyan that will reach Shema before the zman. If this is not possible, he should recite Shema before davening, preferably within the bracha of *mekadesh es Shimcha ba'rabbim*.**

The next in our listing of the melachos of Shabbos is: **6- Zoreh – Winnowing.**

Winnowing is a fundamental step in harvesting wheat because it separates the grain from the waste. In the mishkan, wheat was grown for the Lechem HaPanim, the showbread. After threshing, the kernels and the chaff would be left together on the ground. The farmer would then take a pitchfork and throw a mixture of it in the air. The waste would blow away, leaving the heavier kernels. Many commentators explain that the melacha of zoreh is similar to borer, sorting or separating, and miraked, sifting, in that the main point of each melacha is separating the bad from the good. One way of explaining the difference between the three is by the means used for each; zoreh is through wind, borer is by hand, and miraked is through a sifting device. For example, one may not blow away nutshells from a mixture of nuts and shells as this would be zoreh.

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

Thought of the week:

Sympathy sees, and says, 'I'm sorry.' Compassion feels, and whispers, 'I'll help.'

"והכהן הגדול מאחיו... ועל כל נפש מת לא יבא לאביו ולאמו ולא יטמא" (ויקרא כא:י-יא)

"The kohain who is greatest from among his brethren... And adjacent to any dead body he shall not enter. [Even] for his father and mother he shall not become (ritually) impure."

Of all the Jews, the Kohanim were set apart to be especially holy. They have extra stringencies because of this elevated stature, and remaining ritually pure is one of them. They are forbidden to come in contact with a dead body unless it is one of their seven closest relatives.

The Kohain Gadol was holier still, and even further separated from impurity. He was not allowed to become impure at all; not for his siblings nor even for his parents. The ability of the Kohanim to withstand the emotional pressures of their office is praiseworthy indeed, and Chazal tell us that they are "zrizim," in a perpetually energetic state of dedication to HaShem's mitzvos.

For one person, however, even a Kohain Gadol may defile himself. It is not his brother, nor his sister. It is not his wife, nor his parents. It may be someone he doesn't even know. The Toras Kohanim teaches that a kohain, and even a kohain gadol, may and should become impure for a "meis mitzvah," a Jew who has no one else to care for his burial.

Of course, if a man is found dead and he has no family, a kohain may not become impure when there are other Jews who could be involved with the man. The "meis mitzvah" is when the man is found alone and no one else is around to do it. Rather than leave him there, unburied, the Kohain, even the Kohain Gadol, who is supposed to remain pure, must defile himself for the other.

The Gemara in Yevamos (89b) even speaks of a case in which a kohain married a *ketana*, a girl under twelve, whose marriage was only Rabbinically binding. When she died, because her family wouldn't inherit her, they weren't interested in burying her. In such a case, a regular kohain was allowed to become impure to take care of her burial because she is "like a meis mitzvah." Tosfos explains that it is not an actual *meis mitzvah* because there were physically others who could have done it but the Rabbanan had the ability to suspend a Torah law where the case was similar enough. Had she been older, the Torah would have permitted him to become impure. Here, as there were not readily-available people to care for her, the chachamim allowed him to act as if she had been older.

The important lesson we learn from these concepts is that there is one person closer than a brother, closer than a sister, and closer even than your parents. That is a fellow Jew who is in need. We see that when someone else's feelings or needs are at stake, we must stand up as if there is no one else in the world who can do what we can, even if it means some level of detriment to ourselves. By caring for each other, and treating situations that arise as if they are "meis mitzvos," perhaps we will hasten the coming of Moshiach, and the resurrection of the dead.

A Rov once gave a sermon about how every attribute could be used for good. Anger can be used to be zealous for G-d's honor; stubbornness can be used to refuse the urgings of the Yetzer Hara to sin, and so forth.

"Rebbe," asked one of the listeners, "You say that every bad mida can be good. How can one use the mida of kefirah (heresy and denial of G-d) for good?"

The Rabbi thought for a moment then said, "When you see someone in need, don't have faith and say, "HaShem will help him." You must think that G-d will not be there to help him, so you must do it yourself!"