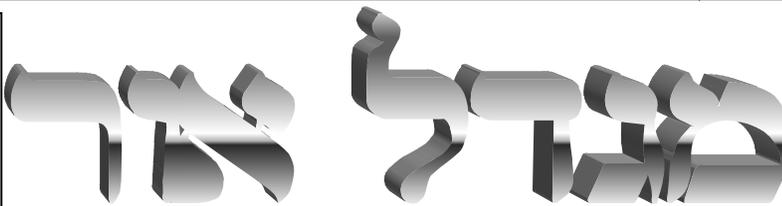


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:46 - הדלקת נרות
- 8:04 - שקיעה
- 8:40 - זק"ש מ"א
- 9:16 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 8:06 - שקיעה
- 8:53* - צאת הכוכבים
- 9:18 - צאת 72

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

Did You 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.

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 Shincha ba rabbim*.

The fact that a blemished Kohain was unfit is not because HaShem despises him. In fact, G-d prefers a broken heart and often one with physical difficulties will be humble. (Of course, one who is unfit yet insists that he is so great that it overrides his handicap suffers from arrogance, which is even worse than a physical disability.)

Rather, one reason, explains R' Moshe Feinstein z"l, is because we should feel that to offer anything less than the best to HaShem would be disrespectful, as the posuk states, "bring this please to your Governor," (which you would not do out of respect, yet you offer it to HaShem.)

R' Moshe continues that we learn two important lessons from this.

First, that just because such a person is disqualified does not mean we must not try to appease him and explain it to him. We should be considerate while maintaining the halacha.

Secondly, says R' Moshe, we cannot say, "G-d wouldn't really care about this." [How many times have we heard people say, "Do you think G-d really cares if...?]

It is not for us to determine. Rather, we must follow HaShem's laws and assume that He DOES care.

Thought of the week:

Sticks and stones may break my bones, but words will make me go into a corner and cry by myself for hours.

"דבר אל אהרן לאמר איש מזרעך לדרתם אשר יהיה בו מום לא יקרב... (ויקרא כא"ז)"

"Speak to Aharon saying, 'a man from your children for all generations who has a blemish shall not draw near to offer the bread of his G-d.'"

Though all of Klal Yisrael were warned not to allow a Kohain with a 'mum,' a blemish or disfigurement, to serve, the command was given to Aharon alone. The commentaries point out that it wasn't even given to Aharon's sons, like other commands which were told to Aharon and his sons.

The Ramban explains that by only speaking to Aharon and warning of 'mumin' in his descendants, the Torah was removing Aharon from the topic, implying that he would never have this befall him. This point is made more interesting by the Kli Yakar who suggests that previous generations were able to tell who would eventually develop a blemish based on his improper behavior.

However, the Torah gives us other clues as to why this commandment was given only to Aharon. Nowhere in this parsha does the Torah say that a person with a 'mum' is *pasul* or unfit. Rather, it says that such a person shall not come close to offer the korbanos. It is similar to what Moshe did when the Jews brought donations to the Mishkan. Instead of saying, "Stop bringing things," which could make people feel they wasted their time and their efforts were superfluous, Moshe said, "Do not do any more," and the people understood on their own not to bring more items.

Even when it repeats the prohibition, and gives the reason, the Torah states, "...he shall not approach for there is a disfigurement in him, and he shall not profane My holy places..." It says that having the 'mum' would cause the problem, but never says that the person himself is "unfit."

If this command had been given to everyone, they would have taken it upon themselves to enforce it at all costs. Likely, the excluded kohain would be subject to taunts or at least harsh words that he must not approach lest he "ruin" the sacrifices. The pain of not being able to serve would be compounded by the insensitivity of people who looked down at him.

Therefore, the job of informing the kohain that he could not approach was given to Aharon HaKohain, who loved peace and pursued peace, and even more that that, "he loved people and brought them closer to the Torah." Aharon knew that the way to motivate and influence people is by showing your concern for them, not your disdain for their actions.

If anyone would know how to tell a person he could not serve without saying he was unfit, or making him feel inferior, it was Aharon. There was no one else who could break the news the same way, with love and consideration and the heart of a parent and grandparent. This was how it was supposed to be done, and that's why this command was given to Aharon himself, so that we might learn from him and follow suit.

Late one night, there was a knock on the door of R' Shlomo Zalman Auerbach z"l. A chasan and kalla entered, both of whom were baalei teshuvah, with a difficult question. Their wedding was a week away, and it had suddenly been revealed that the kalla was pasul for marriage, and it was forbidden for them to marry. They implored R' Shlomo Zalman, "What should we do?"

He sadly gestured that there was nothing he could do. Then he said, "You're asking me what to do, but I know that there's nothing to be done; can I provide a heter for someone forbidden to marry? However, there is one thing in my power to do for you -- I can cry." He then burst out in heart-rending weeping.

Not twenty-four hours passed and the couple returned to the sage's house. They told him that a man had suddenly arrived from Argentina who knew the kalla's family well and testified that she was not forbidden. The information they had received previously was false.

R' Yitzchak Zilberstein, who retold this story, commented that, in his opinion, the tears of R' Shlomo Zalman were the very cause of the almost miraculous happy ending to the story.