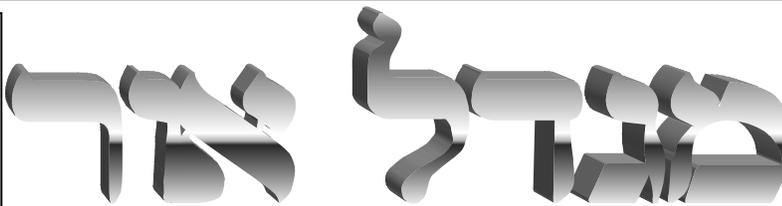


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yourself, and Hashem Yisbarach.  
**Neil and Jennifer Stiber**  
Silver Spring, Maryland

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 7:36 - הדלקת נרות
- 7:54 - שקיעה
- 8:35 - זק"ש מ"א
- 9:22 - זק"ש גר"א
- 10:32 - סוף זמן תפילה
- 7:56 - שקיעה
- 8:41 - צאת הכוכבים
- 9:08 - צאת 72

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

**Did You Know?**

Much is discussed about the "double" language of Emor, V'Amarta, "say" and "you shall say" in the same posuk. If one pays attention though, it actually uses the word THREE times.

While typically the Torah says, "Vayedaber HaShem el Moshe laimor," and G-d spoke to Moshe saying, this time it changes. The posuk says, "Vayomer HaShem" (that's one) el Moshe, 'Emor el haKohanim B'nai Aharon' (that's two) 'v'amarta lahem,' (that's three.)

Regarding the double language (mentions 2 and 3) Chazal say that it is instructing the elders to teach the younger generation. However, the fact that HaShem chose to use the word "Vayomer, and He said" instead of "Vayedaber, and He spoke" is key.

The word Amar/say is considered a "softer" tone, while Daber/speak is harsher.

When HaShem gave this command to Moshe, He did it by saying it softly, so as to set an example for Moshe how he should pass this command to the Kohanim, and they in turn to the younger Kohanim.

The lesson is that setting the right example is much more important than simply giving instructions if you want the listener to do it correctly.

**Thought of the week:**

**Forget likes and dislikes. They don't matter. Just do what must be done. This may not be happiness but it is greatness — and that should make you happy.**

**"אמר אל הכהנים בני אהרן ואמרת אליהם לנפש יטמא בעמיו. (ויקרא כא:א)"**

**"Say to the Kohanim, sons of Aharon, and you shall say to them, none shall defile himself to the dead of his nation." (Leviticus 21:1)**

The Kohanim, who serve HaShem and perform the work in the Mishkan or Bais HaMikdash, are prohibited from becoming contaminated by the impurity of a corpse unless it is one of seven relatives or a 'mes mitzvah,' a corpse which has no one else to attend to it. This increased level of holiness and separateness is due to their greater responsibility in the Temple setting. (However, it still applies to Kohanim today, even though there is no Bais HaMikdash.)

The Gemara in Yavamos (114a) says the doubled language of Emor, v'amarta, is to teach the Kohanim that just as they are not permitted to become defiled, they may not defile their young children even though they are not yet b'nai Mitzvah. It was to warn them that they had to not only instruct their children to remain pure when they became adults, but do nothing to cause them to become impure as children. In essence, they were given an extra message, hence the double phrase.

Another explanation of the double mention of saying is that in order to improve the efficacy of the message and the receptiveness of the listeners, Moshe was to tell them, "I want to talk to you about something." That put them on the alert that something important would be said. Then, when he actually gave them the command, they understood that it was extremely meaningful and must be followed. Letting someone understand that there is something to talk about helps the conversation proceed more effectively.

There is another difference, though. First it says to talk to the Kohanim, sons of Aharon, and then it says, "and you shall say to THEM." What is the difference between these two statements and why are they called Kohanim in one and not in the other?

As suggested before, the idea of the initial talking was to pique their interest and capture their attention. This time, what is conveyed is not just that there is a special message for them, but WHY they are receiving special treatment. Therefore, the first 'amira' was to the "Priests, Sons of Aharon," a lofty title which indicated the elevated status of the Kohanim.

It made them feel lofty and worthy of extra commandments, and gave them the strength to pay attention and carry it out. Once Moshe had identified why they were singled out, he spoke to THEM, to the individuals who had to understand that their greatness was not merely external, by being born into the family of Kohanim, but was internal, due to their own personal actions and the love HaShem had for each of them.

As Jews, we are a nation of Kohanim. We are born to greatness, but must recognize that being born a Jew is not enough. We must make it personal and live as Jews. We are the direct servants of HaShem in this world more than other nations so we are held to a higher standard.

Like the Kohanim, it is up to each of us to realize that we are "gedolim," great and lofty souls, and be warned about the "ketanim," items others might consider "the little things" yet which are of ultimate importance. If they matter to G-d, then they should matter to us.

*Though pride is often linked to sin, R' Mordechai Lieplier, a prominent chossid of the Alter Rebbe, was firm in his observance of mitzvos precisely because of his pride.*

*When his Yetzer Hara would try to incite him to do something wrong, he would stand up tall and shout, "WHAT?! I – the chossid of the Alter Rebbe, the wealthy lamdan and maskil (who learns Chassidus in depth), should do an aveira?! That is not befitting for me!"*

*The Rebbe added that every Jew can have this pride. When a Jew thinks of his great ancestors, recalls that he stood at Har Sinai and was given the Torah, and that the entire world was created for him – he will feel that it is unbecoming for him to lower himself even in the slightest.*