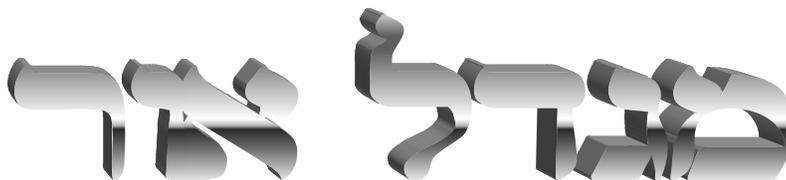


Get Migdal Ohr via e-mail to share with others by e-mailing info@jewishspeechwriter.com with "subscribe" in the subject.



Put food in your mouth –  
Not your foot.  
JewishSpeechWriter.com  
Tasteful words for  
Any occasion.

©2009 - J. Gewirtz

A publication dedicated to Harbotzas Torah

### שבת Zmanim for

Wesley Hills, NY

- 6:51 - פלג המנחה
- 8:07 - הדלקת נרות
- 8:25 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:27 - שקיעה
- 9:09 - צאת הכוכבים
- 9:39 - צאת 72

Times courtesy of MyZmanim.com

### You Should Know

It seems that week after week, the melacha we're up to has to do with the general message of the Dvar Torah. In this issue, we discuss that when separating good from bad with regard to people, it must be done with the intention of producing something finer, and retaining the best of the person. Appropriately enough, this week's melacha is:

#### 9 - Miraked - Sifting

The ninth melacha is *miraked* or sifting. How does it differ from *borer*, which also involves separating undesired from desired items? One suggestion is that *meraked* is the sifting specifically done with a *keli*, or utensil, especially designed for the purpose of straining, such as a sieve.

Sifting flour to make it finer, or sifting the pebbles out of a pile of sand would be good example of *miraked*, while merely picking the pebbles out by hand would be termed *borer* (by the way, the pebbles themselves are generally *muktza*, thus making this whole activity a rather bad idea on Shabbos).

Some Rishonim, (early Sages), make another distinction between *miraked* and *borer*, namely that *borer* is defined as removing the bad from the good, whereas *miraked* involves allowing the items that one wishes to keep, to pass through the strainer, retaining only the garbage on the face of the strainer. It includes the sifting of flour and the straining of liquids.

Source: [Torahtots.com](http://Torahtots.com/) / The 39 *Melachos*, by Rabbi David Ribiat

### Thought of the week:

I have no right, by anything I do or say, to demean a human being in his own eyes. What matters is not what I think of him; it is what he thinks of himself. To undermine a man's self-respect is a sin.

”צו את בני ישראל וישלחו מן המחנה צרוע וכל זב וכל טמא לנפש” (שמות ה:ב)

**“Command B'nai Yisrael that they must expel from the camp anyone with tzora'as, and anyone from whom flows a seminal discharge and anyone who became defiled by a [departed] soul.”**

This commandment is unusual in the fact that these people were already commanded to leave the camp on their own. One who has *tzora'as* is commanded to sit in solitude, one who has a physical impurity must “go outside the camp,” yet here the Jews are commanded to enforce these exits.

The Ohr HaChaim explains that this command is juxtaposed with the tasks of the Levi'im to teach us that just as the Levites were warned against contact with certain things which were above their level of sanctification, and the kohanim were instructed to oversee them, so too are all Jews instructed to ensure that those who were not pure enough to come into the holy camp of Israel remained outside.

The fact that he compares it to the kohanim overseeing the Levi'im is very telling. The point of keeping them outside was not to protect the Jews inside, though the holiness of Klal Yisrael is paramount, but rather to serve the needs of the impure, by preventing them from causing themselves harm. As the last posuk in Parshas Bamidbar states, the kohanim would wrap the sacred vessels of the Mishkan before the Levi'im came in to prevent the Levi'im from seeing the vessels as they were put away, lest they die.

The meforshim point out that the pesukim here are unusual. Normally, the Torah says “command the Jews” and then it says they did as “they were commanded.” Here, however, it says they did, “as HaShem said.”

The Netziv explains that “tzav, command” usually refers to Torah sheba'al peh, the oral explanation given to Moshe, while “dibbur, spoken” refers to the Torah as it is written. The Meshech Chochma says that a command indicates an extra level of prodding was necessary, as when a monetary loss is involved, but in this case it was not needed and those who were impure left the camp willingly.

This mitzvah, given on the first of Nisan, when the Mishkan was about to be inaugurated sheds much light on the way Knesses Yisrael, the corpus of the Jewish People, is to be maintained. We do not believe in “live and let live.” One who sins is not just harming himself, but all of us. When we seek to prevent him from sinning, though, it must be with the intent of protecting him from himself, *not* us from him.

If that is our intention, then he will leave his sins behind more willingly, and our camp will remain pure. We are to be warned, however, that exclusion for our own reasons, even so that “our camp shall remain holy” will lead to cracks in the foundation of our people.

At the same time, one who commits a sin must understand that his act is not, “his business,” and that those who intervene are doing what the Torah commanded them to do. He should willingly follow their lead and repent. Perhaps, this is why, as the Netziv notes, this mitzvah was not just alluded to, but actually spelled out in the Torah. So that there can be no doubt about it that when someone does something wrong, it's not just “his business,” it's everyone's problem.

Once, when the Satmar Rebbe z"l was leaving the hospital after an illness, a very pushy fellow “insisted” on helping him put on his coat. The Rav told him he didn't need any help, even though he really did. When he was later asked why, he told the questioner:

“I didn't let him help me because that man wasn't interested in helping a weak old Jew. Instead, he was focused on **his** mitzvah of Bikur Cholim, and I am not simply a “cheifetz shel mitzvah,” (an object to be used for a mitzvah.)”