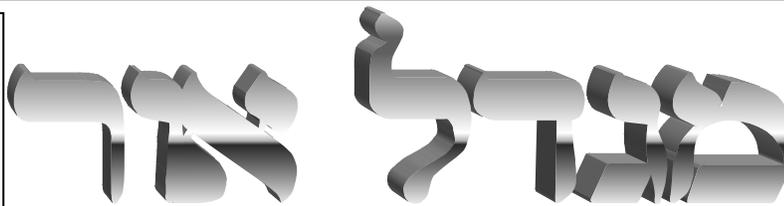


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memory of the
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Name throughout history.*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

7:07 -	הדלקת נרות
7:25 -	שקיעה
9:02 -	זק"ש מ"א
9:45 -	זק"ש גר"א
10:49 -	סוף זמן תפילה
7:27 -	שקיעה
8:09* -	צאת הכוכבים
8:39 -	צאת 72

מולד אייר - Wed. 7:05:15 PM

Rosh Chodesh is Wed. and Thurs.

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com and
EzrasTorah.org

Did You Know?

Most Things in Moderation

When G-d created the world, its purpose was to be enjoyed by Man. "He saw all that He made was 'Tov Me'od, Very Good.' Good is that food sustains us. VERY good is that it is tasty and pleasurable.

Certain things, however, are to be avoided, for various reasons. Blood, for example is prohibited several times in the Torah, and one reason is that it brings out barbaric, cruel tendencies in people.

In this parsha, Aharon and his sons are warned against strong drink. Though wine is fine to enjoy generally, it can lead to intoxication, and a lessening of one's ability to serve his Creator. (Not to mention a potentially harmful effect on his judgment and behavior.)

A Kohain who had drunk even a few ounces of wine was unfit for doing the Avoda, or even entering the Bais HaMikdash, as he would not have his full wits about him and serve with the proper reverences our King deserves.

R' Bunim of P'shis'cha offers an interesting insight. He says a Kohain may not drink because he should be able to find complete joy in serving HaShem, without needing any additional "help" to reach that level.

Thought of the week:

**You are what you eat - but
you are what you see, hear,
think, say and do as well!**

"דברו אל בני ישראל לאמר זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ." (ויקרא יא:ב)

Speak to the children of Israel, saying, 'This is the living creature you may eat from all the animals that exist on Earth. (Lev. 11:2)

Jews and food are never far apart. Whether it is the special foods we eat or drink like Kiddush wine, Matzah, apple in honey, or Hamantashen, food is an integral part of the Jewish experience. It's not because we revel in pleasure, but on the contrary, because we raise pleasure beyond the physical, to the spiritual.

Rashi here offers the famous parable of two men who were ill. One was put on a strict diet while the other was given no restrictions. When questioned, the doctor explained that the second fellow was too far along in his illness to benefit from a diet. The first fellow, however, could live if he followed the doctor's orders.

Kosher food is a spiritual diet for the Jewish soul. It helps us to live active, healthy spiritual lives and cling to the Al-mighty. That is why Kosher food is so intertwined in the Jewish consciousness. But there are numerous other mitzvos that are just as important, yet they are not as known or heeded. As one Rabbi put it, "Eating ham is one transgression; Lashon Hara is fourteen. Everyone is aware they shouldn't eat ham, yet evil speech they don't acknowledge." Why is this so? Perhaps this posuk sheds light on this topic.

Rashi on this verse also tells us that when Moshe said "You may eat this," or "you may not eat that," he held up a specimen so they might look at it and be able to identify it in the future. They were specifically shown that a pig, like this, may not be eaten. They saw the cow that was permitted. It was black and white, easy to distinguish.

Other mitzvos are not so simple. You must learn to understand the laws of things like Lashon Hara, Taharas HaMishpacha, Shabbos and halachic/ethical business behavior. Because the laws are intricate and detailed, if one does not study, he will not see why something should be prohibited. One who doesn't understand the concept of "melacha - work" on Shabbos, can easily assume that if something doesn't have batteries it's not a problem. Because he did not delve into the meaning and the laws, he transgresses constantly. So what is the solution?

The solution is to study and become familiar with the laws of the Torah until the intricacies and subtle nuances are pronounced enough in one's psyche to be seen as black and white, clear delineations of halacha.

This is the message of holding up the kosher animal for all to see. We must have the Torah before our eyes, clear and definite, and ensure that our eyes are trained to see what the Torah sees. Then we can keep the mitzvos properly, easily, and with the happiness that comes from knowing we are doing the right thing. It's not just good; it's good for us!

When R' Yisrael Meir HaKohain z"l published the sefer whose name he would become forever known by, the Chofetz Chaim, (Who Loves Life?) and its companion, the sefer Shmiras HaLashon (Guard Your Tongue,) it was the first time the laws of Lashon Hara, evil and prohibited speech, were codified and laid out systematically in one place. Some people complained to him. "Your laws are too voluminous, too difficult to follow. Now, with your book, we can never open our mouths to speak!"

"On the contrary," replied the sage. "Until now, you should have been afraid to open your mouths for fear of transgressing one of the myriad prohibitions and sins. My book finally allows you to successfully navigate this dangerous road and avoid the pitfalls that are so easy to fall into. Only now do you finally have the ability to speak freely, knowing that you know what to watch out for."