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Zmanim for שבת

Wesley Hills, NY

- 6:11 - פלג המנחה
- 7:15 - הדלקת נרות
- 7:33 - שקיעה
- 9:02 - זק"ש מ"א
- 9:38 - זק"ש גר"א
- 10:44 - סוף זמן תפילה
- 7:35 - שקיעה
- 8:17 - צאת הכוכבים
- 8:47 - צאת 72

מולד אייר — Tuesday 12:45:13 PM

אוטען שבת!

Did You Know?

When Mishael and Eltzafan were called to come close and remove the bodies of Nadav and Avihu, the Torah uses the word, "kirvu." Unlike most words, this word has not one, but two "trop" or cantillation marks on it. The haamek Davar, quoting the Midrash Lekach Tov says that initially, Mishael and Eltzafan were afraid to come close and only moved forward after being called a second time. The two sound marks on the word represent the two times they were called. This behavior is similar to what we learn in Brachos 34a. There it says that one who is asked to lead the prayer service (Shliach Tzibbur) should initially decline the honor, as if he is not worthy. When asked a second time, he should begin to stir as if he may go, and at the third invitation he should walk up to lead. However, if the shliach tzibbur makes an error and must be replaced, the second one does not practice this humility, and ascends right away as it is disrespectful to interrupt the Tefila so much.

Thought of the week:

We should be lenient in our judgment, because often the mistakes of others would have been ours had we had the opportunity to make them.

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"ויקרא משה אל מישאל ואל אלצפן בני עזיאל דד אהרן ויאמר אלהם קרבו שאו את אחיכם

מאת פני הקדש אל מחוץ למחנה" (ויקרא י"ד)

"Moshe called to Mishael and to Elzafan the sons of Uziel, Aharon's uncle, and said to them; "Come closer and carry your brothers from the presence of the Sanctuary, to beyond the encampment."

The basic explanation given why these Levi'im were chosen to remove the bodies of Nadav and Avihu, who died when they offered the incense before HaShem unbidden, is that the kohanim were not supposed to contaminate themselves to corpses on that day of their appointment.

Rashi explains that Uziel was the brother of Amram and quotes the posuk in Shmos that lists the children of Kehas. Rabbeinu Bachya asks why Rashi needed to tell us this. "Don't we know," asks Rabbeinu Bachya, "that Uziel was the brother of Amram?" Rather, he explains that Uziel was like Aharon, in that he, too, "loved peace and pursued peace." Therefore, Rashi's explanation that he was Amram's brother was to facilitate the description of being Aharon's uncle. The word for uncle is "dod," which means close and beloved. They shared a kinship and therefore his children were chosen to remove the bodies of their cousins from the Sanctuary.

The Netziv, in Haamek Davar, comments on the wording of the beginning of the posuk. He says that whenever the person being spoken to is near, the prefix "ל" is used. When they are close, but are being singled out because of the love one has for them, the separate word "אל" is used. Thus, Mishael and Eltzafan were close, yet Moshe singled them out. Why? Because Moshe could see that they shared in Aharon's sorrow, and felt the pain of losing Nadav and Avihu more than other members of the family.

From all these commentaries, we see that these two were chosen because of their pain at the death of Nadav and Avihu, and the deep love their father harbored towards Aharon. R' Yaakov Kaminetsky z"l says we learn from here that the mitzvah to deal with the dead falls onto their family first and foremost.

Why is that? Perhaps, we may learn an important lesson from here. Nadav and Avihu were struck down by a Heavenly fire for a transgression. People further removed might have dealt with them lightly, considering them sinners, and perhaps disrespecting the bodies.

Nadav and Avihu were extremely holy and such treatment would have been inappropriate. Therefore, Mishael and Eltzafan were chosen because of their deep love and respect for the deceased. They would understand that despite the Heavenly punishment, Nadav and Avihu had noble intentions for acting as they did, even if they were incorrect. They would be able to judge them favorably, and not condemn them nor treat them with contempt. That is why they were chosen to handle the corpses. Uziel their father, who was an Ohaiv Shalom and Rodef Shalom, had instilled Ahavas Yisrael in his children and they learned from his ways.

Flying to Israel one day, Joe noticed a fellow Jew on the flight who appeared to be observant. The traveler did not greet Joe or even make eye contact. Joe felt this was rude, but it got worse.

During the meal, the other passenger didn't even make a bracha as he ate and drank. When a minyan davened, the other Jew took a nap. Joe was incensed. How could this person dress to appear to the world like a frum Jew when he didn't daven or even make brachos on his food?! Joe tried to put it out of his mind for the rest of the flight but the hypocrisy of it infuriated him.

When the plane landed, Joe saw the "faker" met by a group of people who had been waiting for him and the coffin of his mother, which he had been accompanying to burial in Israel.

Only then did Joe realize that this man was an "onen," who is prohibited from performing mitzvos or even making a bracha until after his relative is buried. It dawned on him that he did not judge the other man favorably. In truth, he realized, he was the one who was faking it; dressing like an observant Jew, but not acting like one at all.