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שבת Zmanim

Wesley Hills, NY

- 8:04 - הדלקת נרות
8:22 - שקיעה
8:34 - זק"ש מ"א
9:10 - זק"ש גר"א
10:24 - סוף זמן תפילה
8:13 - שקיעה
9:05 - צאת הכוכבים
9:35 - צאת 72

אגוטען שבת!

Did You Know?

In Kabbala, the right side is associated with the attribute of Chesed, and the left side represents Gevura. This is why Chasidim button their jackets left over right, so that the Chesed should overpower the Gevura. In Halacha, we often find that things should be done with the right hand instead of the left.

What does a lefty do?

The general rule is that when the right hand is used because it is the stronger hand or to signify the importance to an act, a lefty would use his left hand. Some examples would be holding a cup for Kiddush, which would be done with the left hand, and if he were a sofer, he would write the Sefer Torah or mezuzah with his left hand. For things which are based on Kabbala, the lefty would use his right hand as others do. For example, when washing netilas yadain, we fill the cup with our right hand, pass it to the left, and wash the right first. Both righties and lefties would follow this practice. At Tachanun, when not wearing Tefillin, both fall on the left arm, and Kohanim would raise their right hand slightly higher during Birchas Kohanim, even if they were left-handed. Tefillin are a different story, because the word 'yadecha' is spelled with a 'hei' and can be pronounced 'yad kai'ha,' the weaker hand. Thus, lefties wear the Shel Yad on their right arms.

Thought of the week:

A wise man rebukes and forgives; a fool is too timid to rebuke and too petty to forgive.

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”ויהי אנשים אשר היו טמאים לנפש אדם... ויקרבו לפני משה ולפני אהרן ביום ההוא” (במדבר טו:)

There were men who were impure and not able to perform the Pesach-offering on that day, and they drew near before Moshe and before Aharon, on that day.

When the people who had become tamei realized that they could not offer the korban Pesach, they came to ask Moshe and Aharon for an explanation. “Why should we be worse than others,” they asked, “because we have been involved in caring for the dead?” These people were involved with burial of someone who had no one else to bury him, or were carrying the bones of Yoseph, according to various opinions. Presumably, since they were impure because they had been fulfilling a mitzvah, they felt it would be unfair to penalize them.

The posuk tells us they appeared to Moshe and Aharon. Rashi explains that this was when they were both sitting in the Bais HaMidrash together and not one after the other, for if Moshe did not know, how could Aharon have known?

The wording of the posuk implies that it was more than coincidence that Moshe and Aharon were together at the time of this visit because it says they appeared “before Moshe” and “before Aharon.” This would imply that to them, Aharon’s presence was just as important as Moshe’s.

Perhaps the reason they approached at this time was because they were afraid that Moshe’s strict judgment would lead him to tell them, “sorry, a tamei may not bring the Pesach, no matter how good a reason he had to become impure.” They felt that Aharon’s compassion for others might help temper that reaction, and so they approached when he was there as well.

Interestingly, as Rashi describes the scene, we can learn a deeper lesson. He says that Moshe and Aharon were “sitting in the Bais HaMidrash.” Chazal tell us that when two people are learning together, the teacher shall sit to the right of the student, as a display of his honor. In that case, when the impure men stood facing the great leaders, Moshe was to their left and Aharon was to their right.

This reminds us of the words of Chazal, “Always let the left hand push away but the right hand draw close” (Sotah 47b). Moshe, on their left, symbolized gevura, strength, while Aharon, on their right, stood for chesed, kindness. In the end, these people were given a second chance to bring the korban Pesach, and achieved their aims. From this scenario, we learn a great lesson.

If you want people to listen to what you have to say, you must not be too harsh in your judgment, nor too inclined to stand on principal when there is opportunity to be flexible. At the same time, you may not give in simply to avoid a confrontation, or your opinion will lack force. Rather, you must temper your response with kindness and then the listener will be able to accept it. Even if you have to give an answer they do not like, it can be done with compassion, and then it will be more easily accepted.

The Chofetz Chaim heard that a bochur was caught smoking on Shabbos and asked to speak to him. The boy was afraid of what the Chofetz Chaim would say to him, and he was prepared for a lengthy rebuke with a lot of angry yelling. Nobody heard what the Chofetz Chaim said to him, but that boy was never mechallel Shabbos again.

Years later, he revealed what took place. “I was prepared to be yelled at, but that didn’t happen. Instead, the Chofetz Chaim sat me next to him at his table. He grasped my hands in his and held them firmly and said one word, “Shabbos.” He repeated that word again and again as tears began streaming down his face. ‘Shabbos!’ he sighed, ‘Shabbos.’”

“Had I tried to remove my hands I would not have been able to for I felt paralyzed. One of his holy tears fell onto my hand and I could feel the searing heat of the tzaddik’s concern for me and the Holy Shabbos.”

Absent-mindedly rubbing his hand, the man continued, “I can still feel the burning of that tear on my hand. It was at that moment I vowed never again to hurt this tzaddik by desecrating the Shabbos. It is too holy, and apparently, the sage of Radin felt that I was too holy as well.”