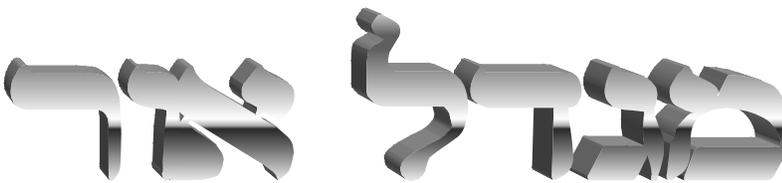


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- 7:40 - הדלקת נרות
- 7:58 - שקיעה
- 8:44 - זק"ש מ"א
- 9:20 - זק"ש גר"א
- 10:31 - סוף זמן תפילה
- 8:00 - שקיעה
- 8:46 - צאת הכוכבים
- 9:12 - צאת 72

*Based on Emergence of 3 stars

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 EzrasTorah.org

A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda nearly a thousand years ago.

"None" is the Loneliest Number

Last week we said that one who works with trust in HaShem is beloved by all and no one annoys him because he doesn't feel competitive with them and knows that everything comes from HaShem.

The one who does NOT trust G-d, however, has no one. He loves nobody because he is always jealous of what others have and he sees them merely as an impediment to getting what he wants.

Whatever someone else has means there is less for him, as if their income was taken directly out of his. He feels that they can harm him if they choose, and if they wanted to help him they could, but don't. Therefore, he feels animosity towards them.

If something bad happens to his money or his children, he blames everyone else. Since he has these delusions, he despises people and speaks ill of them, and curses and hates them.

Such a person is the most disgusting and lowly creature in both this world and the next, as it says in Proverbs (17:20) "The crooked of heart will find no good."

- To be continued

Thought of the week:
**Words should not be
 confused with weapons --
 they are much more
 powerful.**

"דבר אל אהרן לאמר איש מזרעך לדרתם אשר יהיה בו מום לא יקרב ... (ויקרא כא"ז)"

"Speak to Aharon saying, 'a man from your children for all generations who has a blemish shall not draw near to offer the bread of his G-d.'"

A Kohain who has a blemish or impairment as described in the Torah is ineligible to perform the service in the Bais HaMikdash. While he could eat from the korbanos, he could not offer them. Interestingly, this commandment was to be given to Aharon to convey to his descendants. In practice, though, Moshe told it not only to Aharon, but to his children and to all of Klal Yisrael. Why would there be a mitzvah only to tell Aharon, and if there was such a mitzvah, why did Moshe tell it to everyone?

The Ohr HaChaim says that the mitzvah was told to Aharon specifically so that the Kohain Gadol would be responsible for teaching his descendants that a Kohain with a physical deformity was unfit and ensuring that this was carried out. Presumably, it was told only to him to highlight that his role and ultimate responsibility was greater than anyone else's. The Ramban comments that it was phrased as it was, mentioning only Aharon's descendants, so as not to imply that Aharon, the holy one of G-d, might ever become blemished or deformed.

This doesn't answer, though, why Moshe related this commandment to all the Jewish People. Rashi says it was to warn Bais Din about the Kohanim, meaning the courts would ensure that no deformed Kohain served. If this was to be the case, what happened to the special responsibility of the Kohain Gadol as mentioned by the Ohr HaChaim?!

Perhaps we can explain that there was a special reason this mitzvah was given to Aharon, and the fact that it was given that way was enough to make the point so the rest of the Jews could be taught it as well.

Imagine a Kohain who grows up keeping all the laws, staying away from corpses and cemeteries, and dreams of the day when he will serve in the holy Temple. Then he finds out that he is disqualified because of a physical abnormality which is out of his hands. He did nothing wrong yet is penalized! How awful his anguish must be. If so, the one who informs him of this disqualification must be especially sensitive to his feelings.

Only Aharon, the loving grandfather, could properly convey to the child that this is HaShem's will and he is not being punished. Only he could remind the young fellow that it is still his bread of his G-d, that HaShem still loves him and has a role for him, albeit not what he expected.

Once this point was made, even Bais Din could be responsible to enforce the rules of service in the Bais HaMikdash, because they will know how to be sensitive and compassionate in carrying it out. Just because a Kohain is unfit for the avoda does not mean he is to be cast aside or made to feel inferior. Every Jew is holy and should be appreciated for who he is. We must treat him properly and with caring, making sure he feels loved and cared for by HaShem. His place may not be on the altar, but who knows how much higher he may go?

The custom in a certain yeshiva was that the eldest bochur would light the Chanuka Menorah. Once, some boys decided to have some fun at the expense of one of the first-year Bais Medresh boys. They told him that on the first night, the Menorah was lit by a new student, and he had been chosen for this honor. To add to the "fun," they told him that prior to lighting he would have to immerse himself in the mikvah, put on his Shabbos suit, and recite Tehillim by the Menorah for 20 minutes. He did so and the boys had great laughs watching him make a fool of himself for no reason.

Another bochur got wind of what was happening and knew he had to put a stop to it. But how could he tell the boy that he had been made the object of a cruel joke? He knew such a statement might harm the boy even more, and cause greater embarrassment when he realized the older boys were watching him.

Calmly, he approached the boy and placed his hand on the young man's arm. "I'm sorry, but there's been a mistake," he said quietly, "tonight is not your turn." The boy shrugged and returned to his seat, unashamed and unaware. The carefully chosen words meant the difference between shame and dignity, truly, between life and death.