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A publication dedicated to Harbotzas Torah

Zmanim for שבת

- Wesley Hills, NY
6:28 - פלג המנחה
7:28 - הדלקת נרות
7:56 - שקיעה
8:45 - זק"ש מ"א
9:21 - זק"ש גר"א
10:32 - סוף זמן תפילה
7:58 - שקיעה
8:40 - צאת הכוכבים
9:10 - צאת 72

! אגוטען שבת!

Did You Know?

On Lag B'omer, the prohibitions of Sefira don't generally apply as this was when the students of R' Akiva ceased dying and thus the mourning is halted. One may shave, take a haircut, listen to music, and get married. Though some poskim say that one may begin these behaviors once night has fallen on the 33rd of the Omer, most agree that one cannot begin to participate in these activities until the morning. The reason for this is that we say a portion of the day counts as the entire day, and this applies only once the morning arrives (similar to Shiva.) This year, because Lag B'omer falls on Sunday, the Rema in Siman 493 states that one may shave or take a haircut on Friday, because of Kavod Shabbos. The Be'er Haitev there brings some opinions who argue with this but says it is worthwhile to be maikel and follow the minhag which permits it. The Shulchan Aruch HaRav also says that this is the accepted Minhag. It would seem that the entire Friday would be permissible since that is already l'kavod Shabbos.

Thought of the week:

A gold medal is a wonderful thing, but if you're not enough without the medal, you'll never be enough with it.

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”והכהן הגדול מאחיו אשר יוצק על ראשו שמן המשחה ומלא את ידו ללבש את הבגדים” (ויקרא כא:י)

“The kohain who is greatest among his brethren upon whose head was poured the anointing oil; whose hands were filled to put on the special garments...”

A kohain could become the Kohain Gadol by being anointed with the special oil used for this purpose, or he could put on the eight garments that only the High Priest wore.

Rashi in Parshas Tetzaveh, (Shmos 28:41) explains that this expression is used to mean, “installation,” and refers to when one begins a new position, one he will occupy or fill from that day forward. He quotes an old French custom that when a ruler gave someone a new position, he would also give him a leather glove into which he would place his hand and grasp something to symbolize his new position.

This explains the use of the phrase for installing the Kohain Gadol, but why is it only used in reference to the one who becomes Kohain Gadol through wearing the clothing and not the anointed one?

The Mishna in Megilla (1:9) teaches us that there is no difference between a Kohain Gadol anointed with the oil and the one who was installed by putting on the additional garments of the Kohain Gadol except that the former brings a bull for an erroneous ruling, while the latter brings a ewe or female goat, like a commoner.

The Gemara in Horayos (12a) relates that when Aharon was anointed, two drops of the oil set in his beard like glistening pearls and gave him a glory. He feared that he might have been guilty of misusing the holy oil but a Heavenly voice reassured him.

After King Yoshiyahu hid the anointing oil away with the Aron, the jar of Mon, and other items, lest they be taken by invading armies, the only way to become Kohain Gadol was by putting on the additional High Priestly garments each day for seven days. A Kohain Gadol who was installed this way might feel he was not given the full experience of being Kohain Gadol. He did not get the oil poured on him, and even the korban he might theoretically have to bring for an error in judgment would be that of a commoner.

So that he not feel he got less than he might have, the Torah reassures him. Thus, it tells us that his “hands were filled” with this procedure, as if to say that he has gotten exactly what he was intended to get and he could not have hoped for any more.

The Baal HaTurim points out that the word, “lil'bosh,” to wear, is found here, and when Yaakov commits that if HaShem gives him food to eat and clothing to wear, and delivers him home safely, he would serve HaShem unconditionally.

Just as there, Yaakov was not looking for vast riches, but only to meet his needs, so does the posuk here teach the kohain that he will get exactly what he needs, under the careful and gracious watch of HaShem. And, just as this is the case for the Kohain Gadol, so does HaShem grant every creature its needs. Therefore, one should never be distraught that he does not have more because his hands are filled with exactly what he is supposed to have.

A man visited an insane asylum and when he entered one room, he found an inmate staring blankly at the wall and moaning, “Nechama'le, Nechama'le, how could you do this to me Nechama'le?” The guest asked the nurse for an explanation. “At one time,” she said, “This fellow dated a woman named Nechama'le. He really wanted to marry her but she left him and married someone else. He lost it, and has been doing this ever since.”

A bit down the hall, they came to another room. Here too, the man was moaning, “Nechama'le, Nechama'le, how could you do this to me Nechama'le?” Taken aback at this woman's impact, the visitor asked, “What happened, did she dump him too?”

“No,” replied the nurse. “That's the guy she married.”