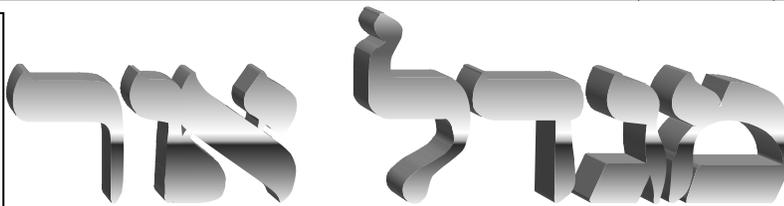


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

7:31 -	הדלקת נרות
7:49 -	שקיעה
8:49 -	זק"ש מ"א
9:25 -	זק"ש גר"א
10:35 -	סוף זמן תפילה
7:51 -	שקיעה
8:36* -	צאת הכוכבים
9:03 -	צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

When teaching us that a metzora must be entirely shaved, the Torah says he shall shave all his hair, then delineates and mentions the head, beard, and eyebrows specifically. From this, Chazal learn out that one must shave other parts of the body as well.

The Kli Yokor explains that these three were singled out because they represent the three main sins for which the person became a metzora in the first place.

The head is to atone for haughtiness, wherein this person wanted to be the "head" of everything.

The beard is mentioned because it circles the mouth, which sinned by speaking Lashon Hara and this should serve as atonement.

Finally, the eyebrows are shaved to atone for "tzarus ayin," a narrowness of the eye, because he was jealous of others and it angered him to see them enjoy good fortune.

It is interesting to note that these three are also the basic reasons one speaks Lashon Hara.

- Haughtiness – one feels he is superior, and thus able to condemn another.
- Speaking Lashon Hara – one does it just because he enjoys it or believes others will like him more (the opposite is true.)
- "Tzarus ayin" – he is limited in his perception and doesn't see the admirable qualities in others.

Thought of the week:

I know that I don't know everything – and that's a lot more than most people.

"וידבר ה' אל משה ואל ואהרן לאמר." (ויקרא י"ג:א)

"And G-d spoke to Moshe and Aharon, saying:"

The Torah's discussion of tzora'as, the skin eruptions often translated as leprosy, begins by telling us that when it came to this commandment, HaShem spoke not only to Moshe, but to Aharon as well. Because the responsibility for determining purity or impurity of various eruptions rested with the Kohanim, says the Ramban, it was imperative for this command to be given directly to Aharon.

We must understand why this was. Previously the Torah tells us that Aharon was pleased that his younger brother had surpassed him and was the leader of Klal Yisrael. We know that Aharon faithfully carried out each command he was given by Moshe. If so, why now does the Torah need to state explicitly that HaShem told it to Aharon?

The answer is that these decisions directly affected Jews in a very real way. If a man's daughter was getting married that night, and the Kohain determined the man to be a metzora, away he went and there was nothing anyone could do about it. He wouldn't even make it for Sheva Brachos because he would be isolated for a week. Have a big meeting coming up? "Sorry, you've been deemed impure. You're not going anywhere."

For that reason, it was critical for the Jews to know that Aharon didn't make these things up by himself and the Kohanim didn't have personal motives. Rather, these were direct orders from HaShem Yisbarach, as testified by the Torah. The Kohain's decisions were based on the commands he received from G-d and the Jews had to accept his authority on that basis.

The lesson here is one of Emunas Chachomim, faith and trust in the sages. We must listen to the Kohanim because we know they were spoken to by HaShem and have a higher knowledge than we do. We must heed the leaders in each generation because they have insight we don't. We cannot question them simply because we don't see things their way. Instead, we must recognize that there is a limit to our perception and bow to a greater authority.

This all makes sense, except for one thing. The Ramban also says that it was necessary to be spoken directly to Aharon, "or to Moshe, that he should say it to Aharon, as is the opinion of our Sages." In other words, Chazal say it was NOT said directly to Aharon, even though the posuk says explicitly that it was.

To make matters worse, the Targum Yonason ben Uziel on this posuk simply says, "And HaShem spoke to Moshe, saying" with no mention of Aharon! Once again, this seems to contradict the very posuk upon which it is based. In truth, though, this provides us with insight and not only an answer to our question but also an even stronger lesson.

Yes, HaShem told these laws to Moshe and commanded him to relate them to Aharon. Why then does the Torah say the speech was to Aharon? Because when Moshe told Aharon something in the name of HaShem, Aharon's Emunas Chachomim in Moshe made it as if he had heard it from G-d Himself.

Here was one of the greatest men of his generation, who was himself a prophet, and yet, when told something by the Gadol haDor, the Elder of the generation, he accepted it unquestioningly and with complete faith. This is the lesson we can learn from here, to understand that our teachers and sages are a vital link in the transmission of G-d's will, and His word, from His mouth to our ears.

Renowned Badchan (professional jester) Yankel Miller tells the story of the time he asked the Debreciner Rav, R' Moshe Stern z"l, if it was permissible to make up a fictional story and tell it as if it were true in order to drive home a point. The Debreciner Rav said that in order to teach Torah or mitzvos it was allowed.

R' Yankel relates that he trusted so deeply in this ruling that he even relied on it to make up the story about going to the Debreciner Rav!