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A publication dedicated to Harbotzas Torah

שבת Zmanim for

Wesley Hills, NY

- 5:30 - הדלקת נרות
- 5:48 - שקיעה
- 8:42 - זק"ש מ"א
- 9:18 - זק"ש גר"א
- 10:15 - סוף זמן תפילה
- 5:50 - שקיעה
- 6:32 - צאת הכוכבים
- 7:02 - צאת 72ת

!אוטען שבת!

Who Knows?

On Purim, the custom requires "mishloach manos ish l'reiyahu," the giving of items to friends, and "matanos l'evyonim," gifts to the poor. In Parshas Mishpatim (23:6) Rashi explains that an evyon is one who longs to lead "the good life," but it is beyond his means. Sifsei Chachomim explains that the man may not technically be a pauper, but that he feels poor, subjectively. We might ponder this during the Purim Seudah: Is one obligated to give such a person gifts so that even he will be able to be happy on Purim? Or is the point that this fellow realize that everything comes from HaShem? Just as HaShem was hidden on Purim, He is often hidden in our every day lives and parnasa. Perhaps, then, we wish to highlight this by letting him experience what it feels like to be a true pauper and be dependent on the charity of others. There are good points to be made on both sides. Who knows?

Thought of the week:
To make your Shalach Manos list, write down the names of everyone you want to give Shalach Manos. Tear up the paper. Then give to the people who didn't make your list.

R' Moshe Meir Weiss Shlit"א

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”ואתה הקרב אליך את אהרן אחיך ואת בניו אתו מתוך בני ישראל לכהנו לי” (שמות כה"א)

“And you shall bring close to you your brother, Aharon, and his sons with him, from among the B'nai Yisrael, to serve Me [as Kohanim]”

It seems strange that HaShem would tell Moshe, “Bring them close to you, to serve Me.” It would make more sense that HaShem should tell him, “Bring them close to Me.” What was the point of wording it in this fashion?

The Netziv, in Haamek Davar says that Aharon, in his role of Kohain Gadol, would come “close” to Moshe, but not quite to his level. This is as explained in Yoma (72) that the crown of Torah is greater than the crown of Kehuna (and available to all.) Although Aharon was great, his greatness did not reach the level of Moshe.

Elsewhere, the Haamek Davar explains that if avodah and gemilus chasodim are the doorposts that protect the world (alluding to the blood on the doorposts in Egypt,) then Torah and those who learn it are the lintel on top that supports the other two.

Without Torah, and the study of Torah, there can be no holiness. As Chazal say, “Lo am ha'aretz chasid,” one who has Yiras Shomayim but doesn't have Torah cannot be a close follower of HaShem. In order to know what HaShem wants from us, we must learn Torah.

In that light, it makes sense that Moshe was directed to bring Aharon and his sons, “close to you, to serve Me.” Moshe was the personification of dedication to Torah. He had to teach them not only the Torah, but to be as dedicated to it as he was, because this was the only chance for them, or for any of us, to understand how to properly serve HaShem.

There is another explanation of this posuk, which has relevance to Purim. The Ohr HaChaim explains that originally, the Kehuna was Moshe's gift. However, he declined to go when HaShem initially told him to go to Pharaoh, and thus it was given to Aharon instead.

Says the Ohr HaChaim, HaKadosh Boruch Hu told Moshe, “I don't want it to be that Aharon became the kohain simply because that is what I commanded. Rather, I want you to bring Aharon close to take your place on your own behalf, and do this as if you truly want it. Then it will be an atonement for your brazenness, for if you will bring him close and give him his greatness, there is no greater sacrifice or offering than that.

The phrase Chazal use when saying that the kehuna was Moshe's is, “Hakehuna l'Moshe haya l'mana,” “The priesthood was an ‘allotted portion’ for Moshe.” He was supposed to give this “gift” to someone else, his brother Aharon, although he wanted it for himself, and be happy about it.

On Purim, we send gifts to others. Not just trivial gifts, they must be significant and have value. The reason Chazal give is that this increases camaraderie and good feelings. Most of us assume it means that the receiver will be happy with his gift. From here we learn that when giving something valuable to another, we should feel happy and joyous with our act.

Also on Purim, we give charity with an open hand. Again, this message rings true: If you are already going to give, and give you will, because HaShem decided so, then give with joy, as if it was your own idea. Don't give tzedaka with a frown. Give with a smile and a handshake, and thank the one taking the money, for he has given you the chance to give up something with a smile, and that is better than any korban.

The well-dressed executive was shocked at the boldness of the Jewish beggar who stopped him outside the hotel and asked him for \$100. "I don't hand out money to people here on the street!" he snorted.

The beggar replied: "You vant I should open an office, yet?"

א פריילעך פורים!