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Zmanim for שבת

Wesley Hills, NY

- 7:00 - הדלקת נרות
- 7:18 - שקיעה
- 9:15 - זק"ש מ"א
- 9:51 - זק"ש גר"א
- 10:54 - סוף זמן תפילה
- 7:20 - שקיעה
- 8:02 - צאת הכוכבים
- 8:32 - צאת 72

אנוטען שבת!

Did You Know?

The Bais Yosef (OC 430:1) quotes the Midrash, explaining why the Shabbos before Pesach is called Shabbos HaGadol. On Shabbos, the 10th of Nisan, the B'nai Yisrael tied the sheep that they were to use for korban Pesach to their beds and the Egyptians could do nothing about it. The Midrash relates that when they prepared their sheep, the firstborn of the nations of the world and asked why they did so. The Jews responded, "This is a sacrifice for G-d Who will kill all the Egyptian first-born. The concerned first-born went to their parents and Pharaoh to beg that the Jews be released but met resistance. The first-borns began to fight, killing many people, as it is written, "To the One who afflicted the Egyptians 'with their first-born.'"

As to why it is celebrated on the Shabbos before Pesach and not the 10th of Nisan, some say it is because Miriam died on the 10th of Nisan. The Bach, quoting R' Moshe Charif, writes that since the Jews crossed the Jordan river into Eretz Yisrael on the 10th of Nisan, people might mistakenly think that this is what we are remembering. Since people know that we didn't enter the land on Shabbos, we highlight it as Shabbos HaGadol so people remember the miracle of when we took the sheep in Egypt.

Thought of the week:
The momentary thrill of getting rarely equals the lasting joy of giving.

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"וכל מנחת כהן כליל תהיה לא תאכל" (ויקרא ו:טז)

"Every meal-offering of a kohain shall be entirely burnt and may not be eaten."

The Ramban quotes the Rambam in Moreh Nevuchim who gives a reason why the entire offering must be burnt. "Because each kohain offers his own sacrifices, if he were to offer it and eat it himself, it would be as if he didn't offer anything at all. Since only a small portion of a Mincha offering is burnt, it's not [bad] enough that that the korban would be small, but if he were to eat the remainder it would seem as if he didn't offer any sacrifice at all. Therefore it is entirely burnt."

The Daas Zekainim MiBaalei HaTosfos says it must be burnt, for what kind of gift is it to give Heaven a handful of grain? For a non-kohain it makes sense, because part is burnt on the altar, and the part eaten by the Kohanim was given to them from HaShem. Therefore, the entire amount is understandably given as a gift.

From both the explanation of the Rambam and that of the Daas Zekainim, we gain an insight into the purpose of a korban.

The simple fact that a small portion is given to "Heaven," meaning burnt on the altar, is insignificant. In the case of a regular Jew, who brings a meal-offering, the same small amount is offered on the altar and that is fine. Why is it different when the donor is a kohain?

The answer is easily understood. The point of the korban is not that G-d receives your offering, but that you give of yourself. When a regular Yisrael offers his korban Mincha, he doesn't feel that he is giving it to the Kohanim. He feels that he is giving it all to HaKadosh Boruch Hu, and it is HaShem's decision whether to give some to them.

If a kohain were to offer it however, knowing that he would eat the remainder of his offering, he might feel like this is just another method of food preparation. Taking a little bit off doesn't significantly reduce his meal, and he has offered a sacrifice. In that case, the Torah says, "No, the rest must be burnt." In order to be a true korban, one must feel that he is giving.

R' Dessler in Michtav M'Eliyahu writes that the essence of love is giving. The root of the word for love, Ahava, he writes, is hav, which means give. When we give to another, we truly feel love towards them and are drawn closer. That is the ultimate purpose of a korban, which translates as, "that which brings close" -- to come closer to HaShem.

As we approach Pesach, we give Maos Chittin, literally "wheat money." The Rambam writes that one who sits down to his Seder without helping someone less fortunate is merely partaking in a feast of gluttony. Perhaps this lesson can be derived from our posuk, explaining that the kohain's grain offering must be given with generosity, and therefore it is entirely burned.

If we learn this lesson, then perhaps, at the Seder when we say, "All who are hungry let them come and eat," there will be no answer, because there is no one who has not been taken care of by his fellow Jew.

Twice a year, on Shabbos Shuva and Shabbos HaGadol, it is the custom that the Rabbi speaks and delivers a complex sermon delving into halachic and Talmudic sources to the best of his ability. Often, most of the crowd is lost after a few minutes, while some last perhaps half an hour, and ultimately very few actually follow the entire delivery.

When asked about this, R' Yaakov Kaminetsky z"l is reported to have explained: "Throughout the year, people may interact with their Rov, see him on a daily basis, and come to view him as an equal. Sometimes, this may even lead chas v'shalom to them challenging his authority.

Therefore, twice a year, it is appropriate that he show them they are not his equals. When he weaves his intricate tapestry of Torah and leaves them far behind, he reminds them why he is the Rov, and why his guidance and direction must be followed."