



In memory of our father, grandfather and great-grandfather,
Rabbi Dr. Max Schay z"l
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"ויקרא אל משה וידבר ה' אליו" (ויקרא א:א)

Zmanim for שבת

- Wesley Hills, NY
- 6:53 - הדלקת נרות
 - 7:11 - שקיעה
 - 9:22 - זק"ש מ"א
 - 9:58 - זק"ש גר"א
 - 10:59 - סוף זמן תפילה
 - 7:13 - שקיעה
 - 7:55 - צאת הכוכבים
 - 8:25 - צאת 72

אגוטען שבת!

Did You Know?

Appropriately enough (if you read the main Dvar Torah here), today is the yahrtzeit of R' Avrohom Yehoshua Heschel z"l, the Apter Rav. Because of his burning love of all his fellow Jews, he was called the Ohaiv Yisrael, which was also the name of his sefer. Once, a chosid came to the Rebbe to bemoan his plight. He encountered various difficulties raising sheep and preparing them for the market. As he spoke, the Ohaiv Yisrael listened intently. Suddenly, the Rebbe emitted a bitter moan. He said to the sheep trader, "You have been speaking this whole time about your sheep. Have you given any thought to HaShem's sheep? Do you realize the tragedy that occurred this morning to Klal Yisrael?"

"What tragedy happened, Rebbe? I am not aware of anything that occurred," responded the chosid incredulously.

"I see that you have forgotten that we once had a Bais HaMikdash," responded the Apter Rav. "Every day, the Korban Tamid, consisting of one sheep in the morning and one in the evening, was offered. Today, as in every day since the destruction of the Bais HaMikdash, a tragedy occurred: we did not fulfill the mitzvah of offering the Korban Tamid."

Thought of the week:

We are so often caught up in our destination that we forget to appreciate the journey, especially the goodness of the people we meet on the way.

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"And He called to Moshe, and HaShem spoke to him..."

Because this posuk says first HaShem called Moshe and then began speaking, Rashi explains that the calling was an expression of fondness, just as the angels call one to the other. Regarding the other nations' prophets, however, the word *vayikra* is not used, but *vayikar*, which implies happenstance, and also impurity. A basic understanding of Rashi might be that just as the angels call to each other as equals, HaShem was treating Moshe as a friend and equal, and perhaps this was what caused Moshe to make the 'aleph' small, out of his humility.

The Gemara in Yoma (4b) expounds on this verse that one should learn proper behavior from HaShem. Therefore, one should call to his friend first, and not just begin speaking immediately. The reason for this, explains the Torah Temima, is so the listener might prepare himself to listen instead of being caught off guard. This too seems to imply a certain concern for the listener, that he not feel flustered or be unprepared for the words of the speaker.

The Kli Yakar discusses the meaning of *vayikar*, and how it applied to both Moshe and to Bilaam. As much as a prophet prepares himself for nevuah, says the Kli Yakar, that much of the prophecy can be considered "his." Anything he receives beyond his preparation is a gift from HaShem. In Moshe's case, he received more prophecy than he was able to prepare for, in honor of Klal Yisrael, whom he represented. That is why the word *vayikar* applied both to Moshe and to Bilaam. However, since the word *vayikar* can also imply an occurrence of impurity, the aleph is added to make the word *Vayikra*.

Based on this Kli Yakar, we can gain a new insight into the Gemara in Yoma. By calling to the listener, Moshe, HaShem allowed him to prepare himself more, thus being able to lay claim to more of the prophecy as resulting from his own merit. We, too, when speaking to someone, must be concerned for his or her benefit in receiving the message, not just fulfilling our obligation or desire to transmit information.

In other words, when we speak to someone, it should not be about our having something to say, but about there being something in it for him to hear and gain from. Therefore, we should make sure he is ready to receive the information, rather than just dropping it on him.

Now, we can go back and understand Rashi's initial explanation. Rashi wondered why HaShem would call Moshe prior to speaking to him. The answer is that by doing so, HaShem showed His love and concern for Moshe. He wanted Moshe to be able to prepare himself for prophecy for Moshe's sake. He showed a special affection toward Moshe, which Moshe found humbling, and which caused him to write the aleph smaller than the rest of the word.

The major difference between the word *vayikar* and *vayikra*, is the aleph. There is a principle that states that the first time a letter begins a word in the Torah, that word is the essence of that letter. The first word to begin with aleph is "Elokim," G-d. The way to love another is by finding that aleph, the G-dliness inherent in them, appreciating them for who they are, and helping them to express their uniqueness. When we first call to them and only then begin speaking, we are acknowledging that they are created in G-d's image, and for that alone they are to be loved.

As a young boy, R' Aharon Kotler z"l used to speak (and argue) in learning with the great minds of the Slabodker Yeshiva, standing on a chair to be able to converse with them eye to eye.

One day, exhausted from his studies, young Archik fell asleep over a shtender. Seeing this, the Alter of Slabodka leaned over and gave him a kiss. Despite the rule that we do not kiss children in a shul, so as not to express love for anyone but G-d, the Alter explained his actions by saying, "One IS permitted to kiss a Sefer Torah in a Bais HaKnesses."