



GUEST CONTRIBUTOR RABBI AVROHOM WEINRIB

This week at the kollel ↗

Truly Great

Speak to Aharon and tell him, "When you kindle the lamps, the seven lamps shall cast light toward the face of the Menorah." (8:2)

WHY DOES THE TORAH JUXTAPOSE THE lighting of the Menorah, at the beginning of this week's Torah portion, with the gifts of of the *Nesi'im* (the Princes

of the Twelve Tribes), the conclusion of last week's Torah portion?

For when Aharon saw the dedication [gifts] of the *Nesi'im*, he felt bad. He had not [participated] in the dedication alongside the *Nesi'im*—neither he nor his tribe (Levi). The Holy One, blessed be He, said to him, "I swear to you, your [portion] is greater than

theirs, for you will kindle and take care of the lamps." (Rashi, commentary to 8:2)

Why is servicing the Menorah considered to be greater than *Nesi'im*'s dedication offerings?

We often think of a hero as someone who does something fearless, a major act. For example, if someone risks his life to

— CONTINUES ON NEXT PAGE —➔

BASED ON EMESS L'YAAKOV, BY RABBI YAAKOV KAMENETSKY

It's Worse Than You Think

Hashem's anger burned against [Aharon and Miriam, for criticising Moshe]...and behold, Miriam had *tzara'as*, [white] as snow...

Hashem said to Moshe, "If her father were to spit in her face, wouldn't she be humiliated for seven days? Let her be quarantined outside the camp for seven days, and then she may be gathered in." (12:10-14)

If her father were to show her an angry countenance, "wouldn't she be humiliated for seven days?" [This should apply] even more—*kal v'chomer*—to [wrath displayed by] the Divine Presence; [she should be humiliated] for *fourteen* days! But *dayo lavo min hadin lih'yos k'nidon*, a law applied because of a *kal v'chomer* can be applied no more strictly than it is in its original context. Therefore, even after [Hashem's] reprimand, "let her be quarantined outside the camp for [only] seven days." (Rashi's commentary)

WHY MUST WE MUDDY THE WATERS? THE Torah tries to make an argument for a greater punishment ("If her father..."), but then acknowledges that the rules of a *kal v'chomer* don't allow us to take the leap to fourteen days, so we leave the quarantine at seven days. Why didn't Hashem just give a simple command that Miriam be quarantined for seven days?

Aharon said to Moshe, "Please, my master, don't throw a sin upon us..."

Moshe cried out to Hashem, saying, "Please, G-d, heal her now." (12:11-13)

In reading this exchange between Aharon, Moshe, and Hashem, we are privy to the fact that they are addressing two different issues.

Aharon begged Moshe, not Hashem, for forgiveness. Aharon was of the impression that, when he had slandered Moshe, his sin was only against Moshe, he only needed to beg forgiveness now from Moshe. (Obviously, Moshe forgave them—he davened that Hashem should heal Miriam.)

But Hashem wished to impress upon them that when someone sins against his fellow, he is, in effect, sinning against Hashem, Himself!

How so?

The justification for the notion of "sinning against man," and the right to punish one man for wronging another, stem from the fact that man is formed in the image of G-d. For example,

Every moving, living thing shall be food for you... However, I will demand [an account for human] blood... Whoever spills the blood of man, his blood shall be shed by man, for man was formed in G-d's image. (B'reishis 9:3-6)

It seems silly that the Torah needs to justify its differentiation between killing animals and homicide. Isn't it obvious?

However, the Torah does not rely on man's morals alone. A human being can always find a justification for any action that he deems appropriate. Hence, the Torah frames this sin in terms of destroying a *tzelem Elokim* (an image of G-d, as it were), which we have no right to do. A crime against man is actually a sin against Hashem, as well. ☞

At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday7:45 PM
Monday–Thursday5:45 PM
Shabbos6:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

A Close Second CONTINUED

save someone, that's heroic. Greatness is often illustrated with a person who did something great.

This can make us overlook the possibility that true greatness may be *unspectacular*. Rather, it is the ability to do something day in and day out, consistently.

This is what Holy One, blessed be He, explained to Aharon: It is true that you weren't involved in the tremendous, one-time act of bringing offerings at the Dedication. But you will accomplish something much greater! It may not look grandiose... but it is done on a daily basis, every single day. That is much greater than a one-time, grandiose act.

This idea of consistency applies to every part of serving Hashem. True greatness is the ability to do things, not necessarily on a grand scale, but consistently. This truly defines a great person.

May we all merit to live up to true greatness, being consistent in every aspect of serving Hashem, enabling us to be truly great people. 🙏



Congratulations to Rabbi Kahn and the outgoing eighth grade!