**Parshas Nasso – No Better Time than the Present**

**ואיש את קדשיו לו יהיו, פ' הנשיאים**

I will, I should, let’s be in touch, I’ll think about it, etc. – famous last words. R’ Aaron Kotler, zt”l used to say that these phrases simply mean “No”. Either it’s “Yes”, or anything else is “No”. The magnificent but unbidden presentation of the חנוכת הנשיאים, was an effort to recover from their miserable failure of the תרומת המשכן. The N’siim, the revered leadership of Klall Yisroel, missed the boat when Moshe Rabbeinu called for contributions for building the Mishkan. In what was thought to be a magnanimous gesture, the N’siim offered to pick up the slack, if any materials weren’t obtained through the general collection. To their chagrin, everything and more was quickly amassed, leaving the N’siim embarrassingly empty handed and left out of one of the greatest moments in the history of Jewish Giving. Lesson learned – NOW is always the best time, not later. Now, within hours of the inauguration of the Avodas HaMishkan, the N’siim didn’t wait to be asked. They made it their business to be first on line to have Korbonos brought.

The golden opportunity to use your resources, capital or talents, is immediately when the prospect of giving or participating is presented. You may not get a second chance. You may not be able to take advantage of a second chance. Life is short and what’s here today may be gone tomorrow. Earlier in the Sedra, the Torah encourages us to cash in on Tzedaka opportunities and reap the rewards and benefits while you can. ואיש את קדשיו – says the Medrash, if a person withholds the Matonos he should have given, יהיו לו – that’s all he may end up having. Such a person may lose his giving power, חס ושלום. On the other hand, איש אשר יתן – someone who gives as befitting him, לו יהיה – he will have, in the words of Rashi, ממון הרבה – plenty of cash. Can’t say it more bluntly than that.

The Chofetz Chaim, zt”l decried the practice of salting away funds for future giving. Rather than list Tzedokos and other worthy causes as beneficiaries of your will, give it all now while you still have it. Who knows what the future holds? If you wish to extend your largesse to those who you hold dear, why make them wait? The Zechus you create today for bringing succor and relief to those who need it right now, will protect you from the גזירות רעות that may cause a person to lose it all, חלילה. Tzedaka after 120 is certainly a zechus. However, צדקה תציל ממות, giving now is a Zechus for אריכת ימים. More years to create more Zechusim. All those Zechusim will still be waiting for you after 120, as much as when they are given through an estate, if not more.

When Boaz met Rus for the first time, he immediately took her under his wing. The Shofeit of Klall Yisroel certainly had bigger issues to deal with. Why was a stranger gleaning stalks so important to take notice of? His field hands and managers were certainly capable? But this is the way of the true do-gooders. No need too small, no time better than now. It’s a good thing too. Having just risen from sitting Shiva for his first wife, Boaz was anxious to find a worthy Shidduch for himself, so he could remarry. The qualities of Ehrlichkeit and Tznius that Rus displayed impressed Boaz. He could have waited for a proper Shidduch with an אשה חשובה ומיוחסת. But that meant waiting. If it’s here and it’s good, grab it. That’s what R’ Moshe told me and other Bachurim “on the market”. Don’t wait for the “Goldeneh Glick”. This is the Goldeneh Glick, right here. Boaz perfected this Midah of “Chapping” an opportunity. Good thing he did. By the next morning, after marrying Rus, Boaz left this world. But not before planting the seed of Dovid HaMelech and Melech HaMoshiach. “Now” seems to be a fitting theme for Moshiach. In the Zechus of doing NOW, may we “takeh” be Zoche to Moshiach NOW.

Have a wonderful Shabbos and a Gezunten Zummer, yk