



לזכות רפואה שלימה
לדוב בן אסתר
בתוך שאר חולי ישראל

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:38 - פלג המנחה
- 7:51 - הדלקת נרות
- 8:09 - שקיעה
- 8:38 - זק"ש מ"א
- 9:14 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 8:10 - שקיעה
- 8:57 - צאת הכוכבים
- 9:22 - צאת 72

Times courtesy of MyZmanim.com

אגוטען שבת!

Did You Know?

In discussing redeeming a Jew who has sold himself to a non-Jew as a slave, the Torah directs us to make an accounting of the remaining years of servitude until the yovel to determine the proper redemption amount. The meforshim explain that you must deal fairly with the non-Jew even if he is from one of the nations you have subdued and you have power over him. The Rambam learns from this posuk that it is forbidden to cheat even a non-Jew, and you must make careful calculations in business. To do otherwise would be an abomination and desecration of G-d's name. However, he rules that if the non-Jew was the one who made the calculation and he made an error, the Jew may say, "I rely on your calculation" and benefit from the mistake. But, if he instead points out the mistake, and brings glory to G-d's name and shows the Jewish People to be men of honor, he is praiseworthy.

The B'er HaGolah, in Choshen Mishpat 348:5, strongly advises against taking advantage of this loophole. He says: "I am writing this for the ages, that I have seen many people prosper and grow wealthy on the mistakes of Gentiles but they did not see success as their money was ultimately lost and they did not leave anything after them for their children. However, those who returned such monies made a great Kiddush HaShem and they prospered and grew wealthy, saw great success and passed along much wealth to their descendants." [See also Maharsh"א kesubos 67a]

Thought of the week:

We are called to be architects of the future, not its victims.

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"אחרי נמכר גאלה תהיה לו אחד מאחיו יגאלנו" (ויקרא כהנמח)

"After he is sold, redemption shall be his, one of his brethren shall redeem him."

The Parsha discusses someone whose fortunes took a downturn and he sold himself as a slave to a non-Jew (who has accepted upon himself the seven Noahide commandments and is therefore permitted to live in Eretz Yisrael.) We are told that his relatives, or even himself, should he find the monetary means, can redeem him and should do so as soon as possible after he is sold.

The commentaries question the language used here, saying that he should be redeemed, "after he is sold." Would we expect him to be redeemed before he is sold? The Kli Yakar explains that we might believe the reason to redeem him is so he should not be subject to hard labor, as this is prohibited in earlier pesukim. We might then decide to wait to see if his new master treats him harshly before trying to redeem him. Therefore the posuk says that once he is sold, even if he has not gone to his master's house yet, we should try to redeem him. (Of course, ideally, we should not let him get to the point of selling himself in the first place.)

The reason, explains the Kli Yakar, is that we are not worried about the difficult work. Rather, we are fearful that he will learn from the ways of his master. He might say, "My master has illicit relations, why shouldn't I?" or "My master serves idols, perhaps I should join him." Therefore we must take him from this hazardous environment as soon as we can.

The Sipurno takes this concept a step further. We might believe, he says, that once the person has sunk to such a low level we should not only let him go, but slam the door after him. If he is willing to sell himself to a Gentile, or to become a worker for the temple of a foreign god, then perhaps he is beyond redemption.

This posuk teaches us never to give up on someone no matter how low he has sunk for it is possible to yet redeem him. It is the responsibility of family members to attempt to redeem him, but if there are no immediate family members the responsibility expands outward to more distant people. The posuk also says that if he has the means, he is to redeem himself.

It seems strange, however, that we should mention that option last. Why list all the relatives with an obligation before mentioning that he himself should try to earn his freedom?

Perhaps we can answer this with the Sipurno's insight. We must never give up on someone, even if it seems he has given up on himself. His relatives should be able to have a different perspective and understand that there can still be a light at the end of the tunnel even if he doesn't see it. If his brothers are too close to his pain to see that there is hope, then more distant relatives should come forward.

If, however, there is nobody else, the fellow himself should recognize that he is worth saving and try to lift himself up. The Daas Zekainim Mi'Baalei HaTosfos says that when the verse says, "one of his brothers shall redeem him," it is referring to G-d. He is One, and he is also our brother, as the posuk says, "L'maan achai v'rayai, on behalf of my brothers and friends." It is in this knowledge, that HaShem will never give up on him, that the slave should find the strength to rise above his present state and not give up on himself either.

R' Yosef Chaim Sonnenfeld z"l was sitting in his study one Shabbos when he was told that in a neighboring home a man had lit a fire and was cooking. The sage ran to the house to protest the desecration of Shabbos and entered without knocking.

The woman of the house indignantly asked, "Is this how a Torah scholar behaves, to barge into someone else's home uninvited?!"

R' Yosef Chaim replied incredulously, "Since when does one stand on ceremony when a fire is raging and his very life is in danger?"