



This issue is dedicated in honor of the Bar Mitzvah of **Michael Katznelson** ז"ל  
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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

5:51 -	פלג המנחה
6:51 -	הדלקת נרות
7:09 -	שקיעה
9:07 -	זק"ש מ"א
9:43 -	זק"ש גר"א
10:46 -	סוף זמן תפילה
7:08 -	שקיעה
7:50 -	צאת הכוכבים
8:20 -	צאת

Times courtesy of MyZmanim.com

### Did You Know?

The Ramban's commentary on ben sorer u'moreh alludes to his famous explanation of "Kedoshim Tihiyu," that we should be holy by limiting even permitted things. One who indulges his desires, while perhaps not eating anything forbidden, is not focusing on being connected to HaShem and that is a sin.

The concept of a Jewish life and home is highlighted in a beautiful explanation from R' Zalman Sorotzkin z"l, in Oznaim LaTorah. We are told that if one brings home a war bride and then finds her unseemly (*the Torah assures us he will*) he must let her go free but not sell her or subject her to hard labor in light of the suffering he has put her through. R' Zalman explains that it is not the pain of being separated from her parents or the physical negation. Rather, when she lives in the Jewish home, she sees the beauty of the Torah lifestyle. The children are respectful; the husband and wife are concerned for each other, not only themselves; there is joy in celebrating Shabbos and Yom Tov, and every day and action has a purpose and meaning. She longs to be part of this life which is light years away from the world she knew previously. But now, she is being sent away, told that she cannot have this life. That is true suffering. By that reasoning, we who are fortunate enough to have been given the Torah and this lifestyle must revel in it, and live up to the kedusha and serenity of which we are capable.

### Thought of the week:

In a sense, each of us is an island. In another sense, we are all one. Though islands appear separate, and may even be far from one another, they are only extrusions of the same Earth.

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**”ורגמהו כל אנשי עירו באבנים ומת ובערת הרע מקרבך וכל ישראל ישמעו ויראו”**  
(דברים כא:א) **“And all the men of his city will stone him with stones so that he dies, and you will eliminate the evil within you; and let all Israel hear and be fearful.”**

The Gemara in Sanhedrin (89a) says that four people's executions must be publicized: one who drives others to serve avoda zara, a wayward son – the ben sorer u'Moreh of our posuk, an elder who paskens against the higher Bais Din even after they teach him the correct halacha, and false witnesses who attempted to get someone killed.

For all of these, the Torah includes a special phrase explaining that others should take a lesson from this punishment and not commit the same sins. The Ramban points out that in all these cases, the person was killed primarily for the purpose of teaching others, as they have not actually done anything deserving of death.

At the moment, says the Ramban, the ben sorer u'moreh has not yet done anything which carries the death penalty. So too the maisis, who is liable simply for his words, even if the person he tried to influence has not served any idol. The false witnesses, also, did not actually kill anyone, yet they are executed, and the elder who changes the halacha is not condemned to death for any reason other than to avoid machlokes and incorrect interpretation of the Torah.

There are a number of sins associated with the ben sorer u'moreh. He cursed his parents, he ignores HaShem by running after his physical indulgences, and he did not fulfill the mitzvah to be holy and know HaShem. As far as publicizing it, though, ben sorer u'moreh seems to be different from the other people whose executions are announced.

The maisis tried to incite someone else to sin, while the zakein mamre told someone to act in a way that was against the decided halacha. The witnesses tried to have someone killed, but who did the ben sorer u'moreh hurt? True, he cursed his parents, but then the announcement should be made anytime someone curses his parents, not specifically by the ben sorer u'moreh. It seems that the only person he hurt was himself, so why publicize his death?

The answer is twofold. First, we want parents to hear so they are careful to raise their children correctly and children to hear so they don't behave that way. Even older people can learn of his bad traits and the punishment and understand that his actions are detestable.

There is another reason, as well, and it is precisely because it seems that he has minded his own business. One might think, "What I do in private is my own business." That is not true because we are all responsible for each other. When one sins he has an effect on the rest of the world, much like the fellow who says, "I'm only drilling a hole under my own seat in the boat," who will sink everyone with him.

By announcing it, we show everyone that this person's life affects theirs and they need to be aware of it. By the same token, when one does good in private he also has a positive influence on the world. As Rosh HaShana approaches, we must reflect on what we do and have done, and how it will affect everyone around us. Then, we must reach out to those who are drilling the hole under themselves and help lift them to higher ground.

*A wealthy philanthropist heard from a certain gadol that Kiruv - educating Jews and bringing them closer to G-d - is one of the greatest mitzvos one can perform and that it is equal in importance to saving their lives.*

*He asked, "Perhaps, then, I should stop giving money to mainstream Yeshivos and focus my gifts directly to the outreach Yeshivos?"*

*"On the contrary," said the sage, "It is very important to help educate those who wish to return to HaShem, but without the merit of those who sit and learn Torah for its own sake, many of those Baalei Teshuva would not have the siyata d'shmaya to become interested in the first place!"*