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וּישמע משה ויפל על פניו" (במדבר טו:ד)

Zmanim for שבת

Wesley Hills, NY

- 6:56 - פלג המנחה
- 8:12 - הדלקת נרות
- 8:30 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:31 - שקיעה
- 9:13 - צאת הכוכבים
- 9:43 - צאת 72

אגוטען שבת!

Did You Know?

Korach famously asked if a piece of clothing made entirely of techeiles needed a string of techeiles. (Yes.) Once the tzitzis strings are looped through the hole on the corner of the garment and knotted, the length of the strings - from the top of the first knot to the end of the string - should be no less than 11.4 inches. The top segment, composed of wound and knotted strings, is the gedil, and the lower two thirds, where the strings hang loose, is the anaf. Once proper strings were attached, if later they were torn or shrunk, the talis is still kosher as long as the anaf is at least 1.9 inches long.

*If one of the eight strings snaps off completely, the talis remains kosher l'chatchila and the proper bracha is recited when it is donned. *If more than one of the eight strings snaps off completely, or even if more than one string is less than 1.9 inches long, the talis should no longer be worn. *If one or two of the eight strings shrank but is still at least 1.9 inches long, the talis remains kosher l'chatchila and the proper bracha is recited over it. *If three or more [or even all eight] strings shrank but are still at least 1.9 inches long, the talis remains kosher, but it should be replaced or repaired. If, however, this is the only talis available, it may be worn and a bracha recited over it. **Note:** Our discussion pertains to strings that got torn or shrank in the anaf portion of the string. If, however, even one string was severed at the point where the tzitzis are attached to the garment [until after the first knot], the talis is pasul.

Source: Weekly Halacha by R' D. Neustadt

Thought of the week:

If you are right, take the humble side -- you will help the other fellow. If you are wrong, take the humble side -- and you will help yourself.

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"Moshe heard, and he fell upon his face."

The Ohr HaChaim asks why the Torah had to tell us that Moshe heard the words of Korach and his followers. If they were spoken to him, obviously he heard them. He explains that Moshe heard not only the words they spoke, but also the unspoken intentions behind them.

They accused him of raising himself above everyone else and acting haughtily. They accused him of being power-hungry and taking control using G-d's name as a weapon to lend credence to his quest. They didn't say it, but Moshe understood that this is what they meant.

Therefore, says the Ohr HaChaim, Moshe fell on his face before them to show that he was at the furthest extreme from arrogance and considered himself lowly. He expressed his willingness to humble himself before those greater than he and be treated like dust. Regarding his status, he was willing to lower himself. In regard to Aharon, however, he arose and spoke commandingly that HaShem would show who He truly chose through the test of incense.

The Targum Yonason Ben Uziel tells us a fascinating thing. He says that what Moshe heard was that every man in Klal Yisrael had warned his wife (as a *sotah*) not to be secluded with Moshe. In other words, they accused him of illicit relationships with their wives. Thus, he fell on his face from embarrassment and could not face them.

The question is, since he was totally innocent, why would he be embarrassed? Why could he not face them, knowing that these accusations were false?

The Gemara in Moed Katan (18b) discusses why someone might be falsely accused of an improper action. He may have partially committed it, or wished to commit it. But with Moshe, none of the conditions listed there were met. "That case was different," says the Gemara, "for hatred caused it." In other words, although there was no shred of truth to it, when people hate someone, they will believe slanderous things about him.

Perhaps, when Moshe heard these rumors, he realized how much the people complaining before him harbored ill will toward him. He realized that they hated him and was ashamed! "How could I have done anything to cause others to feel this way about me," he might have asked. "How can I face them if I've done something to cause this?"

Therefore, he felt that perhaps he had not expressed his esteem of these people enough, and fell before them, willing to show that he respected them and looked up to them. If he could change their perceptions about him, perhaps he could short-circuit the impending tempest. Alas, it was not to be. But we can learn from here just how far one must go to appease others and make peace instead of standing on principle and defending one's own ego.

At the same time, we can see how important other people must be in our eyes, as while Moshe was willing to humble himself, he would do no such thing for his brother Aharon, even to keep the peace. Degrading another, especially a tzaddik like Aharon, can only serve to disrupt peace and harmony and cause pain and strife. Five small words -- two tremendous lessons.

One day, a Yeshiva boy, deciding to show his strength and "superiority," childishly grabbed away another bochur's sefer. When asked to return it, the rascal demanded, "First, say please." The other boy did as told and said "Please, may I have the sefer back?" "Say 'pretty' please," ordered the first, and the wronged bochur calmly did as he was told.

"Now say 'uncle'," commanded the bochur with the book. This time, when the second said "Uncle," the first seemed satisfied and returned the item. As he walked away, an incredulous onlooker asked the tormented boy "How could you let him get away with that? You could have pounded him into the ground?"

"What difference does it make?" the boy asked calmly. "I got the sefer back and he's happy. Besides," he said with a grin, "Ess kost mir gelt? (Did it cost me any money?)"